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Poetry.

For the Churchman.

A FUNFRAL IN A CITY.

Stately, and solemn, silent, sad, and slow,
With measured step, succeeding step, they go.
The waving hearse plumes shade the inert clay,
The kerchiefed mourners move in dark array.
The empty chariot, and the sable car,
Swell the long line, and point the pomp afar;
Whilst every passenger arrests his tread
To cast one look on the departing dead,
And some wild thought of future hours may dart
Its transient arrow through the air-like heart.

See slow receding 'mid the City's strife,
The vision fade—its moral, death in life,
Learnt and forgotten ere the nodding plume
Is lost in the far causeway's gath'ring glooom.
Now it hath passed, and in the place succeeds
The hum of business and the throng of steeds,
E'en pleasure laughs upon the death track'd ground,
Whilst the deep echoes of the death toll sound.

And is this all, and must such pageant be
The end of all these reckless crowds we see,
Of every hope and every fear which now
Exalts alternate and depresses low.
What tho' we mount with Eagle flight to pow'r,
Tho' glory lull us in her laureate bower,
Tho' all of greatness which this world can yield,
Hold up 'gainst sorrow its emblazon'd shield,
Forbidding want and servile cares to press
One instant on the spirit's loneliness,
Or chain the struggling thoughts that fain would be
Like the wild pinions of the Vulture free.
Yet must there come the sad, subduing time,
When death shall stand revealed and sublime—
Not as a shadow from externals thrown—
An inward pressure that the mind must own,
A dreadful presence, king like in its state,
A felt and seen, unalterable fate.
Then fades life's dream, hopes gilded ramparts fade—
Pride's fancied shield—and onward sweeps the shade,
Making all earth a mockery, and the heart
Grow cold in gazing at its chosen part.
Then whither turn we, where for succour wend?
To the bright baubles that an hour may rend,
The world's applauses, or the joys of sense,
Engendering loathing, anguish, and suspense?
Oh, may we look to Thee, the eternal home,
Whose halo lights and circles round the tomb,
Take up the cross the sorrowing Saviour bore,
And meekly follow to the "Sable shore."
So that when comes, as come it must, the hour
Of death from triumph, and the tempters pow'r,
Angels, that hover'd near the cross, may shed
Light, gathered thence, upon the silent bed,
And bear the Spirit to those realms of rest,
Where Lazarus leans on Father Abraham's breast.

Oh God, whose days are endless, and whose love
Vast as Thy Being, may Thy Spirit move
Our hearts to fear Thee in this vale of tears,
And in Thy service spend our fleeting years.
May life's uncertainty be so impressed
Upon the tablets of each Christian breast,
That, when this breath shall vanish, we may be }
In love with all men, and at peace with Thee }
And in the Church's bond of charity. }
All which we ask, thro' Him, who died for men,
Died, and was buried, and then rose again.

Waddington. J. H. H.

FALLACIOUS RULES OF FAITH.

The Roman Church, how much soever it may appeal in words to antiquity, does in practice actually oppose it. The infallibility of the *living* Church absorbs all proof into itself. Antiquity, as well as Scripture, is made to follow the interpretation of the present Church. Of antiquity it accepts so much as is in accordance with its existing system; of the rest, some it explains away, some it rejects, some it utterly condemns. The Church of Rome is pledged to the definitions of its councils: the doctrine of infallibility gives them an inflexible stiffness, and all must bend into conformity. Antiquity then is no *rule* to the Church of Rome; it is not even a *proof*, but a pretext. "They profess to appeal to primitive Christianity; we honestly take their ground, as holding it ourselves: but when the controversy grows animated, and descends into details, they suddenly leave it, and desire to finish the dispute in some other field. In like manner, in their teaching and acting, they begin as if in the name of all the Fathers at once, but will be found in the sequel to prove, teach, and conduct matters simply in their own name. Our differences from them, considered not in theory, but in fact, are in no sense matters of detail and questions of degree. In truth, there is a tenet in their theology which assumes quite a new position in relation to the rest, when we pass from the abstract and quiescent theory to the practical workings of the system. The infallibility of the Church is then found to be its first principle, whereas, before, it was a necessary but a secondary doctrine. Whatever principle they profess in theory, resembling or coincident with our own, yet when they come to particulars, when they have to prove this or that article of their Creed, they supersede the appeal to Scripture and antiquity, by the pretence of the infallibility of the Church, thus solving the whole question, by a *summary* and *final interpretation both of antiquity and of Scripture*."[*]

Of this we will take only two examples from the book just quoted. In the preface prefixed to the works of St. Ambrose, by the Benedictine editors, who, of all the Roman communion, have done highest reverence to antiquity, we read:

"It is not, indeed, wonderful that Ambrose should have written in this way concerning the state of souls; but what seems almost incredible, is the uncertainty and inconsistency of the holy Fathers on the subject, *from the very times of the Apostles*, to the pontificate of Gregory XI. and the Council of Florence: that is, *for almost the whole of fourteen centuries*. For they do not only differ from one another, *as ordinarily happens in such questions before the Church has defined*, but they are even inconsistent with themselves, sometimes allowing, sometimes denying, to the same souls, the enjoyment of the clear vision of the Divine nature."[†]

The Church of England does not venture to define where Antiquity is doubtful; nor to make that a point of faith, which with the early Church was an open question.

And once more:

"I for my part, to speak candidly," said the Bishop of Bitonto who assisted at the Council of Trent, "would rather credit one pope, in matters touching the faith, than a thousand Augustines, Jeromes, or Gregories."[‡]

It does not require many words to show that, in like manner, the new rule of faith necessarily opposes itself to antiquity and universal tradition.

Every particular sect, almost each individual man, is pledged to some theory of religions opinion, which, as it had not its origin in universal tradition, so it never, except by chance, agrees with it. In one point their procedure differs from the Roman; for they, of whom we now speak, make no profession of appealing to antiquity; they plainly say it has no weight with them; they call universal tradition *human* testimony; they assert that there is no consent of the primitive Christians even on vital points. They can, therefore, hardly be said to reject evidence of which they sweepingly deny the very existence. They are as impatient of a rule to limit private interpretations, as the Church of Rome is of a check imposed upon her authority to define. The reason of both is the same: it is the *living* judge against the cloud of witnesses, which, though dead, yet speak to us.

And now, from two systems, which alike exalt the living judge above the written rule; which claim a special guidance to establish their interpretations: which argue from what men expect God would do, that therefore he has, in fact, so done; which oppose the universal tradition of the primitive Church;—from systems holding so many common errors, what can we look for but a common result? The consequences of both, although different in outward aspect and direction, are alike.

5. For, in the first place both introduce *new* doctrines unknown to the Apostles of Christ.

To the Roman rule we owe the doctrine of Transubstantiation;

To the new, the vague or mere figurative theory of the Holy Sacraments.

To the former, the doctrine of Purgatory;

To the latter, the modern forms of Predestination.

To the former, the Papal supremacy;

To the latter, the Presbyterian system.

To the former, a scheme of justification imperfect in one half;

To the lattter, the same doctrine mutilated in the other.

The former rule introduces new doctrines by *adding* to the old; the latter by *taking away*.

The one is a principle of superaddition; the other of diminution.

The Roman rule has brought into the Church the invocation of saints, the adoration of relics, the doctrines of transubstantiation and concomitancy, and many more;

The New rule has brought in few, but has taken away many, as the doctrine of the real Presence distinguished from transubstantiation, Baptismal regeneration, the Apostolical succession, the visible unity of the Church, &c.

6. And once more, the two fallacious rules agree in producing a further result; namely, they both *undermine the foundation* upon which Christianity itself is built.

God forbid that I should say this, as imputing the conscientious intention to any man holding either of the principles above referred to. We are speaking of these rules as matters of reasoning and evidence, without reference to those that entertain them.

The first example of this effect may be shown in the uncertainty which is thrown by both over the vital doctrines of the faith; and the proof of it shall be drawn from a quarter at first sight very unlikely to afford one.

We have already seen how Chillingworth argued that certain doctors of the Church of Rome do the principal and proper work of the Socinians for them, undermining the doctrine of the Trinity, by denying it to be supported by those pillars of the faith which alone are fit and able to support it, *i. e. Scripture*, and *the consent of the ancient doctors*. He mentions Cardinal Perron, Mr. Fisher, or Mr. Floyd, and Petavius, as speaking with more than doubtfulness, whether or no the Arian doctrine was not common, if not prevalent, among the anti-Nicene Fathers.[§] The history of this strange matter we may hear from Bishop Bull, who writes as follows.

"But I am beyond measure astonished at that great and profoundly learned man, Dionysius Petavius; who, for all the reverence which he professes for the Nicene Council, and his constant acknowledgment that the faith confirmed in it against the Arians, is truly Apostolic and Catholic, yet makes them an admission, which, if it holds, goes the full length of establishing their heresy, and of disparaging, and so overthrowing, the credit and authority of the Nicene Council; namely, that the rulers and Fathers of the Church before its date, were nearly all of the very same sentiments as Arius. What was Petavius' view in so writing, it is difficult to say. Some suspect that he was secretly an Arian, and wished insidiously so to recommend the heresy to others. This was the opinion of Sandius," the heretical writer, "whom I just now mentioned. . . . However, Petavius's own writings make it, I think, abundantly clear that this pretender's supposition is altogether false. If some underhand purpose must be assigned for his writing as he did, and it be not sufficient to ascribe it to his customary audacity and recklessness in criticising and animadverting on the holy Fathers, I should give my opinion that this author, as being a Jesuit, had in view the interests of Popery rather than of Arianism. For, granting the Catholic doctors of the first three centuries held nearly all of them that very error of doctrine which the Nicene Council afterwards condemned in Arius as heresy, (which is Petavius's statement) two things will readily follow: first, *that little deference is to be paid to the Fathers of the first three centuries, to whom Reformed Catholics specially appeal*, as if in their time the chief articles of the Christian faith were not yet sufficiently understood and developed: next, that œcumenical councils have the power of framing or (as Petavius speaks) of establishing and publishing new articles of faith, which may fitly serve to prepare the ground for those additions which the Fathers of Trent annexed to the Rule of Faith and obtruded on Christendom; though even this will not be a sufficient defence of the Roman faith, since the meeting at Trent was anything but a general council. However, the masters of that school, it seems, feel no compunction at erecting their own pseudo-Catholic faith on the ruins of that which is truly Catholic. The Divine oracles themselves are to be convicted of undue obscurity; the most holy doctors, bishops, and martyrs of the primitive Church are to be charged with heresy; so that in one way or other the credit and authority of the degenerate Roman Church may be patched up and made good. At the same time, these sophists, to be sure, are the very men to execrate us as brethren of cursed Ham, and scoffers and despisers of the venerable Fathers of the Church, and to boast that they themselves religiously follow the faith of the ancient doctors, and hold their writings in the highest reverence. That such a nefarious purpose led to Petavius's statement, I do not dare say for certain, but leave the matter to the heart-searching God. Meanwhile, what the Jesuit has written, as it is most welcome to modern Arians, (all of whom on that account revere and embrace him as their champion) so, as I would affirm confidently, it is manifestly contrary to truth, and most injurious and slanderous as well towards the Nicene Fathers as the ante-Nicene."[‖]—*Archdeacon Manning.*

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[*] Newman's Lectures on Romanism, pp. 59, 60.

[†] Admonit, in Lib. de bono Mortis. Newman's Lectures, pp. 78, 79.

[‡] Newman's Lectures, p. 96.

[§] Chillingworth, vol. i. pp. 18, 19.

[*] Newman's Lectures, p. 75—77.

CHURCH DOCTRINE UNCHANGEABLE.

Religion depends on the spiritual perception of those unseen realities, by which we are perpetually surrounded. Almighty God,—Jesus Christ our Lord,—the Holy Ghost proceeding from the Father and the Son—together with the actings of this ever-blessed Trinity,—God manifest in the flesh,—man united to God—his participation through holy mysteries, in the divine nature, Christ's presence really in both Sacraments—the implanting by baptism of a new nature, which may war with the old Adam of carnal flesh—the perpetual replenishment of the renewed man through the Lord's Supper—all these are external facts and objects of the Gospel, which it is the tendency of the present age to explain away and forget. The sceptical observer looks only at a man's act, at what he sees and feels and judges, because God's acts are above sight and beyond experience. Instead of a divine system, in which everything is supernatural, religion is lowered down to a sort of philosophy, which knows how to adapt itself more sagaciously than in former times to the emergencies of life. Now, against this danger it is the very office of the Church to protest. She witnesses for those divine realities, which only the eye of faith discerns. She testifies that the manna, of which the faithful daily partake, is indeed angels' food. She builds on the external verities of the ancient faith, not on the shifting quicksand of individual opinion. We may see the result of the opposite system in Germany, where the Holy Scriptures were formerly as much esteemed as among ourselves, but which is now vexed by one vapid scheme of philosophy after another, while the faith once delivered to the Saints has been laughed to scorn and forgotten. The well-intended desire to vindicate Scripture from human tradition has ended there in each man substituting the idol of his own fancy for the truth of God.

Against such an error we cannot guard too jealously. It is the natural danger of a cultivated age. The main safeguard which God has provided, is in that witness which is borne by the Church to the objective and external realities of religion. The tendency of men is to measure faith by feeling, and to esteem nothing important, which does not approve itself at the moment to their private wills. But the Church witnesses to truth independent of themselves. Her primæval existence takes no color from their judgments. Those creeds which of old time embodied the mind of the Spirit, are preserved to the letter in her formularies. The naked simplicity of their ancient dicta have survived centuries of strife. She allows no novel interpretation of the words of Scripture, because its original purport is unaffected by lapse of years. When we speak of the rule of Holy Writ, we speak of one rule, not many, of writings containing an intelligible meaning, bound to one another by fixed relations, and terminating in distinct and definite results. For the rule of Scripture is not what any one chooses to find there, but what the Holy Ghost intended to convey. Now, this single unmixed system of truth is conveyed to us in those ancient formularies, which embody the essentials of truth, inculcated by the Apostles. Of the laity at large, therefore, our Church does not require assent to anything except those primary truths, which were received as essential by the first followers of the Apostles. Their faith is not matter of controversy dependant on the uncertain result of argument; it is matter-of-fact, determined by the positive testimony of history. Christianity is an historical system, based on events, which it pleased God to ddtermine, not one of those philosophical theories, in which the goodness of the cause is often of less weight than the ability of the disputant. And when the Convocation of 1571 required the Clergy to subscribe to those Articles, which guide their teaching, it accompanied them with a general statement of its purpose, in which this principle is distinctly expressed. Every formulary may itself need explanation; Creeds and Articles may be misinterpreted, as well as Scripture. To what, then, does our Church refer the Clergy, as determining that true sense of Holy Writ, which alone has the authority of God. How can those who teach others be themselves directed? To say that it is enough for them to be sincere, that any interpretion of Scripture is equally admissible, that Socinus is as much justified in his new explanation, as the great Athanasius in his old one—this is in reality to deny that there is any such thing as truth, or any real meaning in the Word of God. Yet, to deny that good as well as wise men have taken different views of the meaning of Scripture, would be to want knowledge or to want charity. It may be said that God's Spirit will guide those who pray sincerely; but who shall arbitrate, when contrariant opinions are adopted by those who equally pray for guidance; and were it not as easy to find a test for the truth of men's opinions as for the sincerity of their prayers? We plainly need, therefore, some fixed principle by which the meaning of Scripture may be decided. It must be something external to ourselves, that it may not fluctuate according to our state of feeling or degree of information, but be fixed, durable, and apparent. And such a rule our Church declares us to possess, in that one specific system of faith which existed from the earliest age of Christianity; a system embodied in the acts and teaching of the ancient worthies, and which has its formal expression in the Creeds. For in the Creeds we have certain positive statements, possessing a definite meaning and scientific accuracy, which, when taken in that sense in which they were framed, will open to our thoughts the one channel of truth, whereby the Spirit of God designed to guide them. This rule, therefore, the Church requires all teachers to adopt, exacting from them that they shall teach nothing but what Scripture declares; and inasmuch as the meaning of Scripture is disputed, that they shall maintain that sense which was uniformally deduced from it in the earliest ages. "Videbunt ne quid unquam doceant pro concione, quod a populo religiose teneri et credi velint, nisi quod consentaneum sit doctrinæ veteris aut novi testamenti, quodqua ex illa ipse doctrina catholici patres et veteres Episcopi collegerint."

In this principle there is something solid, certain, and unalterable. Its basis is the unvariable fixedness of the past. However difficult at times to apply, it seems impossible to dispute it. Were the meaning of Scripture to vary, according to the interpretation put upon it by any living authority, it would be liable to continual alterations. It might develope itself into Romanism on one side, or into Atheism on the other. This has been exemplified in those continental communities, which professed to abide by the writings of the great men after whom they were severally denominated. On what principle, it was asked, can Luther and Calvin be exempted from the control of that private caprice which originally enthronged them? And when the symbolical writings of Luther ceased to be supposed infallible by his countrymen, as for nearly two hundred years had been the case—a change which took place towards the earlier part of the last century—and when, about the same period, the townsmen and disciples of Calvin shook off their reverence for a human interpreter—the two parties, having no other principle to fall back upon, declined gradually into those Pantheistic and Socinian Heresies, by which they are still enthralled. We may thank God, then, that the English Church has adopted a system, which from its very nature can know no alteration, a system not dependent on caprice, or the variations of inward feeling, but substantive, external, objective. We have here the fulfilment of the Apostle's declaration, that the Church is "the pillar and ground of the truth." And since this system is not built upon an arbitrary preference for any popular individuals, but on the natural statement of those truths, which were set forth by God's Spirit, it is only consolidated by lapse of time. In the application, indeed, of the pacrtical sayings of Scripture there is room for infinite diversity, as men are guided by events, or by the inward exigencies of their own minds; and even its doctrines admit of extension, as the course of life unfolds the mighty secrets of the divine wisdom, but unless there be a basis of external reality, unless the truths set forth in the Creeds be taken as an admitted groundwork, which we must allow, not dispute,—to which we must come, not as judges, but disciples,—we shall float away into the same ocean of debate, where the faith of a large portion of the Protestent world, has suffered Shipwreck.—*Archdeacon R. I. Wilberforce.*

Communications.

For the Churchman.

MR. HEWETT'S PAMPHLET.

NO. II.

Mr. Hewett maintains that there must be some plain practical note by which the true Church is ever to be recognized; and he asserts on the authority of St. Augustine, and St. Cyril, and of "the Fathers generally" that the possession of the name of "Catholic" is this note—and he thinks that the Church of Rome alone can claim it. This is indeed *cutting* a Gordian knot; conversion to Rome is hereby "made easy" after the most approved modern method—and the great question of three centuries is found to be in fact as easy of solution as that of the egg of Columbus. To most persons the argument will appear too extravagant, and this off-hand way of disposing of our claims too amusing to be deserving of any serious notice whatsoever.

Let, however, the case of those who modestly defer their own opinions to those judgments which seem to have been prevalent in the Ancient Church;—who have moreover been struck with the fact that the Church of Rome does in an especial way above other Churches possess the title of "Catholic,"—who feel that so significant a fact cannot be without meaning, and who have been distressed at the meaning which the words of Augustine apparently give to it; let the case of such persons be an apology for entering upon discussion of this argument.

"The Fathers *generally*" lay down this "rule." It would have been well, considering what a death blow this rule if supported by antiquity might prove to Anglican claims, if the author had added a long list of quotations or references to other writers to the authority of the *two* fathers, whom only he has quoted. The reason of his not doing so probably is, that it was not in his power.

The fact is, we believe, simply this: that a *few* of the Fathers did in their day advance this as a safe rule for distinguishing the Catholic Church from heretical communions; admitting this to be so, let us see in what way it affects our position.

It has been frequently argued as if the opinions of one or two or a half dozen ancients were sufficient to determine the most important points;—thus the "orbis terrarum" of Augustine, and the "Cathedra Petri" of Jerome, have been appealed to as decisive. Rome *corrects individual* Fathers, but would seek to make us pin our faith to them when they witness in her favor. But there can be no safety in submitting to a few men, however eminent, unless we can be assured that they are the mouth-pieces of the Church of their day; and even then to understand them we must know under what circumstances they write; and after all it will still remain a question whether their arguments as well as their conclusions are authoritative—e. g. whether the primacy of Rome was, as the Council of Chalcedon argues, given to it by the "*Fathers*," and for the *reason*, that it was "THE IMPERIAL CITY." To build our faith on the foundation of some half a dozen second hand quotations will be found to be a dangerous procedure, and as likely to lead us to Protestantism as to Rome; for contrast Roman doctrine with the following opinions. Origen and Athanasius write that no doctrine is to be received which is not in Scripture; Cyprian and Jerome, that traditions which go beyond Holy Writ are to be disregarded; Cyril of Jerusalem, Basil of Cesarea, Ambrose, that *individuals* must *test* by Scripture the truth of the teaching that is given them; Chrysostom, that we must not look for any other teacher; and St. Augustine uses in his controversy with Maximinius the Arian, these remarkable words—"But now neither *ought I to produce the Council of Nice* nor you that of Ariminum, as if we could thus determine the question beforehand. Neither *am I held by the authority of the one*, nor you by the authority of the other. Let the points and causes and reasons on both sides contend against each other with *authorities of Scripture*."

Mr. Goode's quotations evidently balance those on the other side.

Let us now settle this question by Scripture, as the Ancients invite us to do, let us test their teaching by Holy Writ. Where shall we find this rule of Cyril and Augustine laid down there? The name of "*Christian*" is mentioned, but the name "Catholic" is not even given, much less is its possession put forth as a note of the Church. Is it even pretended on the other side that it is a scriptural note? No, it is urged upon us as the rule of *antiquity*. Here then we find an insuperable difficulty. What, are we to change our allegiance, as compelled to do so, by a rule of which Scripture knows nothing? and this on the authority of those who tells us that we must be guided *only* by what we read in the *Divine oracles*. Let us see rather, in the fact that this rule is not given to us in Scripture, an intimation of its true character. Notes that are capable of application in all ages are set forth in the Holy Volume; other, accidentnl notes, true in this age, not true in the next, they are not set forth therein. Of this latter order do we consider the present rule to be; it was a *fact* in St. Augustine's day that the Catholic Church enjoyed her proper title, and consequently the direction he gives is a safe one; it does not follow that it would be safe to us fourteen hundred years after. The ravages of time and wind and weather may destroy landmarks and bridges, and fill with precipices a road which once led to a fair city.

But our reference to Scripture must not end here. We have given us there notes of the Church and notes of Antichrist. Now is it not true that the Church of Rome presents a prima facie resemblance to the description of the latter? The city of the Seven Hills, the Man of Sin sitting in the temple of God as God—the lying signs and wonders, the forbidding to marry, and commanding to abstain from meats, are so many marks which those who are without the pale of Rome almost with one consent attribute to her. Again the Deification of the blessed Virgin, the machinery of saintly mediation, the tariff of indulgences, and the legends of purgatory—which have so prominent a place in the practical system of that Church, and which are so foreign to Scripture, may very naturally be mistaken for that "other Gospel" against which the Apostle bids us guard ourselves.

Thus appearances are against the Church of Rome, the surface of Scripture seems to condemn her. If the name of Catholic is for her, this is to her discredit;—if she has an advantage over us, she has a disadvantage which we have not. If we are to go by appearances, and the possession of the name is only a prima facie evidence, no real *proof*, the accounts are not her credit, for *Scripture* seems to speak against her, while it is only the world which seems to speak in her favor. Let us then agree on both sides to go by realities, not by appearances, by facts, not names; then will the argument to which we object go for nought, and the battle be fought on other ground.

The author opens upon the question of unity very much in the chop-logic manner which is common in the discussion of this point on the Roman side; by a show of reasoning which in effect begs the point at issue. In opposition to the view that the Roman, Greek, and Anglican communions, "having no outward bond of union make up one Church," he urges that "the real vital unity of the Church is that in which its very life consists; and if this unity is destroyed, the body is destroyed also, and ceases to exist as a body; if then the visible society of all the faithful can exist in a divided state, and the aggregate of a number of separate and hostile Churches can be regarded as the visible Catholic Church, this visible society cannot be the one organized living Body of Christ."

Now, seeing that it is admitted on all sides that up to certain limits division and hostility among the members of a body do not destroy its essential unity, and the real question being whether that degree of division which the Anglican hypothesis supposes does or does not exceed this limit,—the language of the author, though put in an argumentative form, is in fact merely a denial of the Anglican view.

To this denial we will endeavor to oppose arguments.

The Church militant here on earth is not the *One* Holy Catholic and Apostolic Church; this is composed of the departed as well as of the living; and the *vital* bond which unites the members thereof is not visible, (for what visible communion unites the souls at rest with souls on earth?) but invisible and spiritual, it is "Christ in all." With what propriety, then, is it pretended that vital union is destroyed because between parts of the *one* Church there is no visible bond of union? Though hand join not hand, does it therefore follow that they belong not to the same body, and the same blood does not give them life? The mariner looks out upon the ocean, and in the distance he beholds three masts all pointed towards heaven, but separated each one from the others; the vessel herself is not seen, but it is one ship which bears them all.

But not only do the constitution of the Church and analogy sustain the Anglican hypothesis, History, also has already decided in its favor. During that long interval when rival Popes divided Western Christendom, was there *one* Church or more? *One* Church only the Creed answers. And were the nations of the one obedience members of that Church to the exclusion of the nations of the other obedience? Not so; for at the Council of Constance the opposing parties recognized in each other members of the *One* Holy Catholic Church. And thus a great western Council decided that two communions might both be parts of the *One Church*, though "separate and hostile," and having "no outward bond of union."

The only real argument which is advanced on this point of unity in the pamphlet is "*a priori*;" the Roman theory, it is contended, places facts in that position which we should expect them to take; the Roman communion actually realizes the Divine Idea of Unity, that idea which God intended should be realized in the Catholic Church. That the unity of the Roman communion is greater than that of the Church Catholic is a circumstance for which it is easy to account. Whenever a society is divided into parties, the agreement between the particular members of the different parties will always be greater than the agreement of the members of the whole body. This is the law of societies, and the particular example before us proves nothing; that the Roman idea of unity is more perfect is no evidence therefore that it is the Divine idea which God intended should be realized.

Nor indeed can we know that it was the absolute intention of God to realize on earth unity in its highest forms. Our Lord prayed, it is true, that His disciples might be one, but He prayed also that the cup might pass from Him, and yet His body natural was given to smiters; and why may it not be that His body mystical is destined to undergo every indignity which does not absolutely take away its life? In one respect, certainly, our Lord's prayer has not been realized. Who can suppose that His prayer was not for all those who were to love Him, that he prayed not for those holy men whom His Spirit has nurtured in Protestant communions, and yet to them it was not granted to embrace their Catholic brethren, to be one with them.

And moreover, how far is the Roman theory from representing the Scriptural idea of unity. Integrity is a part of that idea. "Holy Father, *keep* through Thine own Name those whom Thou hast given Me, that they may be one as We are." But the preservation entire of the Body of Christ does not enter into the Roman idea; not a dried branch here or a withered twig there are pruned away; but the half of the tree itself is cut asunder. Is it not a mockery to lop off right arm and left, and foot and leg, and say, Behold the Body, the *undivided* Body of Christ? Surely this is not the true type of unity for which hearts are longing. Nor does this theory correspond with that condition of the Church which from Scripture and History we should be led to anticipate. We look forward to a time when "iniquity shall abound," and "the love of many wax cold," and "many be offended," and "betray one another," and "*hate* one another." We look forward to a time when "the moon shall not give her light," when the powers of the Church will almost fail her, and the note of unity be dimmed, together with that of sanctity. And dim and more dim has this note become, as the course of events plainly shows, and greater and greater the estrangement of a part of the Church from the central See of Rome. The Passover differences, the Cyprianic controversy, the schism at Antioch, the difficulties of S. Hilary, the condemnation of Pope Vigilius—all involved an interruption of Communion. Subsequently occurred the long estrangement between the East and West, of which the result was a state of mutual excommunication. Next came the division of the West into two obediences; and finally the present condition of disorder and division, the last and worst phase of a series through which the Church has gone, and in which unity seems to have been by degrees abandoning her.

That the obscuration of this note has been gradual seems to show that it has occurred according to the law of nature; and if it were not for God's promise we might fear an annihilation; but having that promise we are not alarmed when the eclipse is, as now, at its fullest; we say only that we were led to expect a gradual withdrawing of light; that this is the condition to which things were evidently tending.

The Anglican theory has thus its own *a priori* argument also; the present appearances of the Church Catholic correspond to our anticipations. It is therefore in all points a good theory, and those who believe in *One* Holy *Catholic* Church may better hold to a view which makes the Church *Catholic*, without ceasing to be *one*, than to that other view which, as a late writer calls to notice, makes the Church *one* at the expense of her *Catholicity*. COLUMBA.

For the Churchman

GENERAL P. E. SUNDAY SCHOOL UNION.

Mr. Editor,—I perceive by late advertisements of our Sunday School Union, several very important measures calculated to increase the efficiency of the Institution, and to diffuse more widely its valuable publications, have been recently adopted. Those to which I more particularly refer, are the *very great reduction in the price of their Books of Instruction*, and the issuing of a *cheap Library* for Sunday and Parish Schools and Families, in One Hundred Volumes, half muslin binding. The price of this last is but Ten Dollars. In regard to the first of these steps, the reduction of the price of their Books of Instruction, I regard it as one fraught with very great good to the Church by leading to the more extended use of some of the very best manuals of sound Scriptural and Catholic teaching for the young. Of these I would specify, Bp. Hobart's Catechism, as it is generally termed—the Church Catechism enlarged and explained, by that noble champion of Evangelical Truth and Apostolic Order; Beaven's Help to Catechising; Questions on the Collects; Catechism on the same; Questions on the Epistles and Gospels, and on the Gospel of St. Matthew and the Acts. After the constant use of some of these books in the Sunday School and Catechetical Classes for more than twenty years, I would bear my feeble testimony to their great excellence; and express the hope that our Clergy will not be slow to avail themselves of the facilities now afforded for obtaining such valuable helps in that most important department of their pastoral work—the instruction of the young. Ever most important, in these days of error and confusion, this branch of ministerial labor is invested with peculiar solemnity; and the friends of the Church have reason to rejoice and thank God for every effort which is made to aid in its vigorous and successful prosecution. There is now no exeuse for any Sunday School or Catechetical Class being without proper books of Instruction. For Ten Dollars, I should think, quite a good supply of Liturgies, Psalms and Hymns, Reading Books and Questions, Catechisms, Collects, and Bible Questions, can henceforward be obtained for a school of fifty scholars; which with care will last a long while. And for Ten Dollars additional, the Library of One Hundred Volumes can be procured.

In the earnest hope that the Union will be sustained by Churchmen in these efforts to help forward the work of Christian Education, I am

Faithfully yours, PRESBYTER.

For the Churchman.

PRAYERS FOR THE DEPARTED.

Mr. Editor,—I perceive by your editorial note in relation to the communication of your "Old Friend," that it is expected of me to continue the defence of the usage of Prayers for the Departed, as observed in our Church. I am always ready for any service that the Church may require at the hands of such an unworthy son.

In my first article I gave what I considered an outline of the argument by which this primitive usage is to be defended. In this I shall do nothing more than to defend that argument against the attacks of your "Old Friend," expressing a hope that as he would not "promote a controversy on this subject," he will not continue to talk *about* a subject when he does not fairly meet my position; and I for my part will engage to introduce no new matter, though the argument is such as to admit much of great importance that has not been alluded to.

I do *not* abandon Onesiphorus, but left that case out for brevity's sake—deeming that unnecessary, if the rest holds, and insufficient without it.

I. The language of the Prayer Book. "Old Friend" insists that the language is not a prayer for the departed, and cites as parallel expressions, "*I go with you,*" "*I will rise with the sun.*" But these are not petitions. They are simple declarations, and therefore not to the point. He also says, "I pray that I may rise with the sun." But such is not the language in the Prayer Book. It is not that "*we may have our perfect consummation and bliss* . . . . in thy eternal and everlasting glory *with all those who are departed,*" &c.,—if so, no one would consider it a prayer for the departed. The collocation of the words is important. The Prayer is "that we *with all those,* &c. may have," &c. It places "*those*" before the petitionary verb, and makes it a part of the subject included in the petition. But in order to make "Old Friend's" parallel cases parallel or illustrative of this point, the collocation of the words in the Prayer Book must be changed so as to read as first given above, viz., that "we may have . . . . with those, &c. instead of "we with those may have," &c.

This is all that is necessary on this point. Your "Old Friend" has mistaken or neglected the collocation of the words in the Prayer Book.

II. The authority of the compilers of the Prayer Book. This, as given by OVERALL, SPARROW, and COSINS, is undenied. Nor does "Old Friend" attempt to produce any *similar* authority in answer. I cited them, not for their authority as *Bishops* and *profoundly learned men,* but as COMPILERS OF THE PRAYER BOOK, who from that very fact must have known what it meant. Nor does "Old Friend" bring up any thing to counterbalance WHEATLEY and the House of Bishops as his endorser. It is not to the purpose to say that Bishops and learned men have thought otherwise. I cited those authorities to show how the COMPILERS of the Prayer Book undertsood it, and how our HOUSE OF BISHOPS in their *Synodal capacity* have authorized it to be understood. *This,* which is the true point, "Old Friend" has not met.

III. As to Scripture. We are commanded to pray for all saints. The dead, as well as the living, IN CHRIST are saints. This is not denied. But it is said that the angels are called saints, and "*may* increase in knowledge;" therefore the expression "*all saints,*" if not limited, would include them. But I reply—that though the angels "*may,*" for ought we know, "increase in knowledge, and so have accessions to their bliss;" yet we have no evidence that they will, and therefore we know of nothing to pray for in regard to them. Therefore we cannot pray for them. In this case we know of nothing to ask in accordance with God's will. But in relation to the departed in Christ, we do know of something in regard to them which God designs to give them, for which we can pray. Is not this a sufficient answer? It is also said that we are commanded to pray for "all men," and this "extends prayer to the *un*righteous dead." But no. (1) The dead are not usually nor generally called '*men.*' At least "Old Friend" has not proved it, and I am bound to take no notice of it till he does. (2) We know of no "*good thing*" that God has promised or designed for the *un*righteous dead, and therefore there is nothing to ask for in relation to them. The prayer of faith cannot contain a petition for anything which we have not some reason to believe that God may or will grant. For this reason we cannot pray for the angels or the unrighteous dead. The first are happy, but we know of nothing that God intends to increase their happiness. The last are wretched, and we know of nothing to diminish their wretchedness that God will grant. Not a drop of water to cool their burning tongues will be given them. There is no "*good thing*" either contingent or of certain futurition, in store for them. Therefore they are not subjects of prayer.

I hope to have no occasion to occupy your columns again with this matter, presuming that what I have now said will be sufficient, if *your* "Old Friend" is equally my Friend and a Friend to the Truth. CONTRIBUTOR.

For the Churchman.

Mr. Editor,—In your account of the last Report of the Society for Promoting Christian Knowledge, (England,) mention is made of the publication of an edition of a thousand copies of the *German Translation* of the Liturgy. When are we to have the long expected translation of the American Prayer Book into German? At the request of a clerical friend—one of our most faithful and efficient parish priests in a Southern city—who was very desirous to get a few copies for distribution among the Germans in his neighborhood, I enquired a short time since at the Church Depository, but was told that the manuscript had not yet been received from the Committee, and that consequently no steps had been taken towards its publication. Whatever hindrances heretofore may have existed in the way of the completion of this very desirable work, I presume they are now removed by the publication of the English edition above alluded to. Coming from such a source, it may surely be trusted. and the work of the Committee limited to its adaptation to our own Liturgy, which could not occupy but a few days at the most. The New York Bible and Common Prayer Book Society, I am informed, have stood in readiness for years to publish the book as soon as it was ready. If we could learn when that Society are likely to receive it, it would be a gratification to

MANY CHURCHMEN.

For the Churchman.

POSITION OF THE CREDENCE TABLE OR PROTHESIS.

Mr. Editor,—Your correspondent "Camden" in your paper of the 1st., says that the Credence should be against the *north wall* of the Chancel. In a plate of Bishop Andrewes Chapel, given in Mr. Teale's recent work, "Lives of English Divines," p. 90, the Credence is placed on the *south,* or, as we should say, the *left* side. Upon a point of this kind, it would be perhaps difficult to find higher authority than the learned and pious Bishop. His knowledge and skill in all matters pertaining to the ritual of the Church is well known. Bingham, too, places the Prothesis on the left of the altar. That it is frequently found on the *right* in English Churches is not to be denied. Still, I apprehend this is not to be considered as ruling the point.

While I have my pen in hand I may as well say, that, in the plan above referred to, the Pulpit is without the rails, on the *right* or Gospel side: and properly too, according to ancient usage, and the true idea of the Sermon, that it is an exposition of the Gospel which has just been read. So far as I have observed, in none of our new churches has this rule been followed.

X. H.

For the Churchman.

PROTESTANT EPISCOPAL TRACT SOCIETY.

Mr. Editor,—It was a gratifying coincidence to me, that your paper which contained my brief word in behalf of this valuable institution, contained likewise an acknowledgment from its Treasurer of several donations, amounting together to a sum, such as his eyes have not been gladdened with the sight of for many a long week. Among these I noticed with much pleasure one of fifty dollars from Grace Church, by the hands of its eloquent rector. My present object however is not to dwell on this encouraging sign, but to say a word as to the *character* of the Tracts published by this Society, which, as I conceive, is such as to reflect the greatest credit on its Trustees, and to constitute a very strong ground on which its claims to a liberal support may be urged.

Look for a moment at the *Authors* of the Tracts. Among these we find some of the most pious, able, and learned of the Bishops and Pastors of the Church of England and our own Church. It will suffice to mention the names of Adrewes, and Bull, and Wilson, and Porteus, and Seabury, and Hobart, and Bloomfield, and Henshaw—of Leslie, and Scougal, and Richmond, and Hook, and Perceval, and Manning, and Wyatt, and Strong, and Edson, and Cox. What better guaranty could we have of the orthodoxy of the publications, and of their adaptation to the needs and circumstances of our people! Many of the Tracts are by unknown authors; but they are all of the same general cast and tone of principle and doctrine. That in so large a number, some may be found of inferior merit, or in some respects faulty, I shall not deny: but they are too few to constitute any thing more than a very small exception to the general rule.

Look, too, at the *variety* of these Tracts. Here you have able treatises on the great leading truths of Christianity—clear expositions and enforcements of the cardinal doctrines of the Gospel of the Son of God,—sound disquisitions on Church principles—lucid statements of the distinctive features of our liturgical and ecclesiastical system,—persuasive exhibitions of the duties of the Christian life,—a word in season for the young, for the sick, for the afflicted, for the wilful sinner, for the sailor, and the soldier,—and simple, beautiful, and touching narratives suited to almost every condition of man. Is the minister of Christ, or the catechist, or the pious layman brought in contact with the Infidel or the Sceptic? What better ally can he have than "Leslie's Short and Easy Method," or "Porteus' Evidences?" Is he met with inquiries as to the Plan of Salvation? How can he more wisely and fully answer them than by Scougal's "Life of God in the Soul of Man," or "The Cross of Christ?" Are there those around him who misrepresent the Church, or who wish to know more of her principles and her ways? He has the "Candid Examination of the Protestant Episcopal Church," "the Old Paths," "The Principles of the Churchman," "Episcopacy tested by Scripture," "the Companion to the Book of Common Prayer," and a score of other tracts of like tenor to put into their hands. And so I might go on, and specify almost every conceivable class and circumstance of individuals likely to be met with by the Christian Pastor, and be able to select from the catalogue of this institution, one or more publications suited thereto;—just adapted to give the instruction, the counsel, the encouragement needed;—to remove misapprehensions,—to do away with false impressions,—to dissipate prejudice, and to impart the truth. Of the correctness of this statement any one may easily satisfy himself by a glance at the classified catalogue of the Society's Tracts, (which, I believe, has been recently widely distributed,) where they are arranged under no less than twenty-nine different heads.

I trust that what has thus been said of the *character* of the publications issued by this Society, may lead some of your readers, in the apportionment of their offerings for religious and charitable purposes, to remember this unpretending, but most important institution. A Society which sends forth to every quarter of our land such tracts, in these days of false doctrine and latitudinarianism and licentiousness, ought to be liberally supported. AMICUS.

For the Churchman.

Mr. Editor:—When, on the feast of St. Bartholomew the Apostle, the faithful children of the Church raise to Almighty God, as taught by her, the prayer, "Grant, we beseech Thee, unto thy Church to love that word which he believed, and both to preach and receive the same;" and, as it is to be hoped their devout affections will dictate, they of this branch of that Church, bear especially in mind "their beloved afflicted diocese;" they cannot surely better answer their convention's pious call for special prayers in behalf of that diocese on "the appointed Holy Days of the Church." That we all should love—and God's law requires that our love be with *all* the *heart, all* the *mind, all* the *soul,* and *all* the *strength*—that we all should love the word which the blessed Bartholomew believed, and that, in the spirit of this love, our clergy should preach, and our people should receive the same; what richer gifts could the Holy Ghost bestow upon us? Such love, such preaching, such receiving of preaching, will be the blessed means, through Jesus Christ, of consolation in all our afflictions, of their being sanctified and overruled to our greater good, of our discerning the right way of deliverance out of them, and of their being turned to joy and gladness, even in this probationary state, by our seeing Jerusalem in prosperity, seeing the felicity of God's chosen, rejoicing in the gladness of His people, and giving thanks with His inheritance; and by our being allowed hereafter to partake of the prosperity, felicity, and gladness, and unite in the giving of thanks and praise, and adoration, to which the Church will be raised in its heavenly triumph and glory. O, then, let us all, on the day devoted to this saint's commemoration, in the sanctuary, in the family, and in the closet, offer, in the true faith, humility, and devotion of the Gospel, the Church's Holy Collect,—

> "O Almighty and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; grant we beseech thee, unto thy Church, to love that Word which he believed; and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*"

FAITH.

For the Churchman.

Mr. Editor,—For one, in the name of all that is honorable, I thank you for your refusal to publish in your columns the private letters of Professor Turner. We are fallen indeed upon worse times than any of us had dreamed of, if the sanctity of clerical and friendly intercourse can be thus ruthlessly and causelessly violated, and the whole community be not shocked and ready to cry out shame! Again thanking you for your manly stand,

I remain, yours ever,

ACHATES.

For the Churchman.

BISHOP HEBER'S VIEWS

As to the proper situation of the Holy Altar.

Mr Editor,—Will you have the kindness to publish the views of Bishop Heber as to the proper situation of the Altar? We desire its publication for the especial benefit of the "Episcopal Recorder," a Church periodical that doubts the propriety of elevating the Holy Altar, and prefers giving greater prominency to the Pulpit. In truth it would fain have its readers believe that where Christ is truly preached, the Pulpit and not the Altar is conspicuous in the arrangements of the Chancel. We presume then, according to this, that Christ crucified is preached in the Unitarian meeting-house 10th and Locust, as here we find no altar at all, but a huge pulpit occupies the recess at the north end of the building. Perhaps after this, in certain quarters, Bishop Heber's evangelical qualities will be much questioned, and the good Prelate denounced as a rank Puseyite.

Philadelphia. J. A. M.

Extract from Robinson's Life of Heber.

CHURCH AT VEPERY.—The Bishop was particularly struck with the good taste which, by placing the pulpit and reading desk on each side of the aisle, will give from every part of the Church a full and uninterrupted view of the recess of the Altar, which is well raised, and of excellent proportions. It was his wish that in every church *the Altar* should be the *first and chief object,* and that it should be *rather more elevated* than is usually the case.

POONAMALEE.—There is a small church here, which was consecrated by Bishop Middleton in 1816, but it is much disfigured by an enormous pulpit, which completely conceals the Altar. The Bishop requested that this might be removed, and something smaller and less unsightly substituted for it. He exceedingly disliked the prevailing custom of interrupting the view of the Communion table.

The Churchman.

NEW YORK, SATURDAY, AUG. 22, 1846.

FLOYD SMITH, General Agent, No. 12 John-st. up stairs.

NOTICE.—For the greater convenience of subscribers to The Churchman out of the city,—Notice is hereby given, that all dues may be *remitted directly* to No. 12 John street, postage and exchange, at the expense of this office.

In consequence of the absence of the Editor from the city since the last issue of *The Churchman*, the responsibility of the present number devolves on another.

Our Constantinopolitan mission has recently assumed a peculiar and peculiarly interesting aspect. Between Bishop Southgate, who is at its head, and the Armenian Patriarch resident at Constantinople, there appears to exist not only a mutual Christian recognition as brother bishops of the Church of Christ, but also a very happy personal friendship and confidence. The latter has found it to be his duty to exercise ecclesiastical discipline on several members of his Church for schismatical, disorderly, and contumacious acts and proceedings. These individuals have become the followers of certain American Presbyterian or Congregational missionaries. These leaders, and their disciples, complain of the patriarch's conduct as a persecution of the latter. Bishop Southgate views the matter otherwise, considering the patriarch as having done nothing more than carry out the required discipline of his Church. Hence the above mentioned missionaries, and their *converts*, as they are called, charge the Bishop with aiding and abetting the persecution. Of course the same view is taken by the dissenting press here, and the opportunity embraced for renewed attacks upon the Church. Some of our own papers also, whose sympathies are much stronger in dissenting directions than homeward, are herein, as in many other things, in league with schismatics.

The thing has occurred at so great a distance from us; the parties principally concerned are so differently situated from ourselves, in language, in civil and ecclesiastical laws and usages, in the principles, views, and feelings which govern social intercourse, in spiritual, moral, and intellectual advantages, &c. &c.; the points at issue depend so much, in an appreciation of them, on previously formed notions, habits of thought, feelings, sympathies, tastes, and interests; that it is obviously very difficult, nay impossible, to form *here* an enlightened judgment respecting it, without resting much on confidence in parties *there*.

The accounts that have reached us, are, as must be expected, in several points, quite inconsistent with each other; and the case must be different from similar cases generally, where the issue depends on human judgment, if we can reasonably admit the probability of there ever being an entire agreement in that judgment by the several parties concerned. The great question for our Church is, whether there is ground for surrendering our confidence in Bishop Southgate. We think there is not; and as enough has not yet reached us, to enable us to form an enlightened judgment, in detail, on the merits of the several representations, we will, without entering into detail, give our reasons, from more general considerations, for thinking that the Bishop has, in no degree, forfeited his claim to the respect, confidence, and support of the Church of which he is one of the chief pastors, and which he represents among the oriental Christians at Constantinople.

Bishop Southgate is no new or untried man. He is regarded, we believe, by all who know him as of superior intelligence, of entire honesty of purpose, well informed in oriental matters, strong and sound in his attachment to the principles of the Gospel and the Church, faithful to the spirit and duties of his religion and his office, and most disinterestedly and laboriously devoted to the missionary work. At his two ordinations, and his consecration, seven of our bishops have manifested their confidence in him by the solemn act of the laying on of hands. Before his ordination as deacon, an oriental mission was the object of his own desire, and of the desire, in reference to himself, of our General Missionary Society. His diaconate was principally spent in this service; during which the principles and views deemed by him proper for the labors and operations of his mission, were fully and frankly avowed and acted on. He was presented for Priests' Orders by the late Rev. Dr. Milnor, whose zeal for foreign missions, and active and generous devotion to their interests, are well known, and who was Chairman of the Committee having special charge of Mr. Southgate's mission; and the Rev. Dr. Vaughan, then Secretary and General Agent of the Foreign Committee of the Board of Missions, was one of the priests who united in the laying on of hands. At the last General Convention, it was with a special reference to him as a suitable incumbent, that the Turkish missionary episcopate was resolved on by the House of Bishops, and that the event occurred—we believe without a parallel in our Church's history—of that House earnestly requesting the House of Deputies to reconsider their vote disagreeing to the measure. This being done, and the concurrence of the Clerical and Lay Deputies expressed, Dr. Southgate was, we believe unanimously, chosen by the bishops, and the choice received the canonical consent of the Lower House, and its recommendation for his consecration.

We have dwelt on these particulars with the view of showing how long and fully Bishop Southgate has enjoyed the respect and confidence of the Church, with a special reference to his particular missionary work. And it should be carefully borne in mind, that whatever may be thought peculiar in his views of the proper principles and mode of missionary operations among the oriental Churches, has been, from the first and uniformly, frankly avowed, and faithfully put in practice by him; as was well known by all who have been instrumental in thus fortifying him with the confidence of his Church.

Another important fact is, that in a letter of commendation written by Bishop Griswold to the Bishops of the ancient oriental Churches, the principle was clearly set forth that Mr. Southgate was to recognize them and their Churches in their respective proper characters, and that his mission was not to be considered as being of the same character, or having any connection, with those of the Lutheran and Calvinistic sects.

Let it also be further considered, that a foreign missionary *bishop's* position is a very peculiar one. It not only presses upon him the higher and more solemn obligations of his superior office to be faithful in all things; but there is attached to it, with us, this further perpetual call to take heed to himself and to his doctrine:—As our canons stand, he cannot become a diocesan in his own country. Consequently, if he fails in the wisdom and fidelity necessary to the continued confidence of the missionary authority of his Church, his situation must be a peculiarly embarassing and mortifying one. Here is certainly a strong reason, not for endeavoring to seek the favor of the missionary authority and the friends of missions—Bishop Southgate has too just a view of his office and duty for that—but to be sure that he always keeps the right on his side, and is always prepared for any scrutiny that may be instituted.

Our confidence in Bishop Southgate ought not to be lightly impaired.

We cannot profess the honor of any particular acquaintance with the sectarian missionaries under whose auspices the excommunicated Armenians make their complaints. We *do*, however, know something of the class to which they belong.

They are of those who, if we recollect right, endeavored, a few years since, to fix on Bishop Southgate the utterly false charge of being accessory to a dreadful slaughter of the Nestorians by the Turks.

It is a mortifying fact, to which truth obliges us to refer in this connection, that missionary accounts have often been egregiously characterized by exaggerations, false views, and most magniloquent and deceptive inferences. Some good Church people, anxious that we should appear as well as our neighbors, were wont to find fault with Mr. Southgate, and other of our missionaries, because they did not send home as interesting and wonderful stories as those of other denominations. This drew forth, at a meeting of the Board of Missions a few years ago, a well authenticated exposure of this romance, which certainly presented our honest missionaries in a very creditable light.

This is worthy of consideration in determining how far we should allow those Americo-Armenian dissenting missionaries to diminish our confidence in Bishop Southgate.

Another party in this matter for whom every consideration of religion and courtesy should secure respectful regard, is, "Matthew. Archbishop, Patriarch of Constantinople." This dignitary is evidently an intelligent, worthy, and conscientious man, devoted to the faithful discharge of his official duties, well acquainted with Scripture, and endeavoring to be governed by it in all his transactions. The mutual confidence, official respect, and Christian love, existing between him and Bishop Southgate, ought certainly to be of much more weight with us in forming our estimate of the patriarch, than the opinions of men who would root out Episcopacy itself from the earth, as a device of the man of sin.

But Archbishop Matthew has persecuted these Armenians!—His own story is evidently an honest and artless one. In the discharge of his official duty, he has pronounced sentence of excommunication on certain members of his Church for departing from her required terms of communion. This is all that he has done. In some way, either of law or usage, over which he has no control, and which, it would seem, is rather disapproved by him, excommunication occasions such a loss of civil and social standing as to be attended with secular disadvantage, privation, and sometimes suffering. This is an accident of ecclesiastical discipline; the existence of which, it will hardly be contended, ought to banish discipline altogether from the Church. In some instances, prosecutions for debt appear to have been suffered by these converts, from which they might have been spared, had it not been for the loss of confidence which they incurred by unfaithfulness to their Church.

We presume it will not be questioned that these excommunicates, and their missionary leaders, are one and the same party in all that has been set forth, as in the name or on the authority of the former. Of the missionaries then we ask, whether they would allow it to be persecution for them to excommunicate members of their flocks who should depart from what, in their judgments, or according to any shreds of standards which may be left to them, are essential terms of communion. Would they think themselves very cruel to prefer others to such exscinded persons, in their secular transactions, or to let their sympathies flow rather towards those others? Is it the wont of their class to be very kind and tender, or more than ordinarily just, towards subjects of ecclesiastical discipline, and honorably and mercifully cautious to add no pang to the inflictions with which the law necessarily visits them?

But these poor persecuted evangelicals have been required to assent to heretical propositions!—This is a point on which the noise of ignorance is very prevalent, and has great weight with the unenlightened and unspiritual mind so common among Christians. Every one, however, who gives intelligent consideration to the changes that have taken place in the meaning of terms, to the difficulty of transferring precise ideas from one language to another, to the minute and often scarcely perceptible developments by which Catholic truth has run out into error and heresy, and to other similar matters, will acknowledge that this is a subject on which the authority of an adverse party is not to be hastily trusted. It should be borne in mind also, that the oriental Churches have not gone on in the track of Papal developments. They have stood still for centuries. They retain ceremonies, phrases, doctrines, &c., as they were before popery began to change them by its modifications, or at least before such changes had made much progress. Hence an inconsiderate person, forgetful of all that Rome has done in such matters, is very apt to suppose that what is *apparently* common between the Eastern and Roman Churches is *really* so; whereas the former retains it as it was before the latter started, or had made much headway, on the corrupting process which has rendered it what, with her, it now is.

The evidence we have of heretical concessions being required of these men exists in a foreign language, and is done into English by persons interested in making out as strong a case as possible against the patriarch. The bearing of this consideration on the present subject will be duly appreciated by every one much acquainted with translations, and it is strengthened by the fact that of the accuracy of the translation now particularly in view, not one English reader in ten thousand is capable of judging. In this whole matter our fullest confidence is due to Bishop Southgate and the other missionaries of our Church, whose fields of labor lie within the bounds of the Greek and Oriental Churches.

Again: every one qualified to form a true judgment on the subject, knows that there are in theology many terms and phrases which may admit, or at least are often made to bear, very different meanings. To say, for instance, that it is *per se* heretical to believe in seven sacraments, is to condemn our homilies. Priestly absolution, admitted by the homilies to be in a certain sense a sacrament, is a clear doctrine and requisition of our Church. Confession to a priest is by no means forbidden, but decidedly sanctioned, by the Prayer Book. The terms adoration, worship, &c., do not necessarily imply the offering of prayer, or that degree of reverence which is due only to God. We have every day proof of the facility with which ignorance and prejudice will (to use a homely phrase of old Barrow) smell purgatory in the doctrine of the intermediate state, and in prayers for the faithful departed; and the doctrine of transubstantiation in the Scriptural and Catholic one of the Real Presence.

On the whole, we see nothing in all that has appeared, to militate in the least against the continued claims of Bishop Southgate and his presbyters to the confidence of the Church. With that confidence unimpaired on our own part, we acknowledge that we take his statements as of authority. We believe him capable, and furnished with the means, of seeing the whole matter in its true light, and incapable of presenting it otherwise to his Church.

As far as we are yet informed respecting the Armenian Church, we have no hesitatton in saying that we think it far better for itself, and more for the honor of God, and the interests of the Gospel, that it should remain as it is, until, by the blessing of God, the Anglican and American Reformed Catholic Church may be the means of gradually working *its* needed reformation; than that it should be brought under the influence of the anti-evangelical system of these dissenting missionaries, and thus be put in the high-road to German, Swiss, and New England Rationalism, Socinianism, Transcendentalism, Pantheism, and Infidelity.

LONG ISLAND.—There is a paragraph going the round of the papers, to the effect that Long Island is to be erected into a Diocese at the approaching meeting of the New York Convention. This is probably the coinage of some penny-a-liner hard pushed for an article. By the Constitution of our Church no new Diocese can be created out of another unless it contains eight thousand square miles in one body. Long Island has but one thousand four hundred.

NEW YORK INSTITUTION FOR THE BLIND.—The annual session of this institution will commence on Tuesday, Sept. 1st, at which time it is expected that the pupils will have returned to resume their places in the classes. The system of education pursued at this Institution embraces three departments: Intellectual, Musical, and Mechanical; the pupil devoting a part of each day to each branch, thus affording an agreeable variety of employment, instead of the tedium consequent upon exclusive attention to a single branch.

The following is the course of study pursued by pupils in the intellectual department.

FIRST CLASS.—Pupils entering on their 5th year—Geometry, Chemistry, Rhetoric, Writing.

SECOND CLASS.—Pupils entering on their 4th year—Algebra, Grammar, Philosophy, Astronomy.

THIRD CLASS.—Pupils entering on their 3d year—Arithmetic, History, Grammar, Astronomy, (elementary.)

FOURTH CLASS.—Pupils entering on their 2d year—Spelling and Definitions, Arithmetic, Geography, Reading.

FIFTH CLASS.—Pupils in their 1st year—Spelling, Reading, Mental Arithmetic, Tables, &c., Geography.

The text books used, are Legendre's Geometry, Day's and Bourdon's Algebra, Olmsted's School Astronomy, Turner's Chemistry, Willet's and Emerson's Arithmetic, Brown's Grammar, Mitchell's Geography, Worcester's History, Blair's Rhetoric, Comstock's Philosophy, Swift's Elementary Philosophy, and the various works in embossed letters.

In the musical department, a thorough course of instruction in sacred and secular music prepares the pupil to become a competent teacher of the art; and in the mechanical department the acquisition of a trade furnishes an additional reliance for future support. Each branch is under the care of instructors whose ability and experience eminently qualify them for the efficient discharge of their duties.

Persons whose parents or guardians are unable to pay for their board or tuition at the Institution, may have them entered as State pupils, by forwarding to the State Superintendent of Common Schools a certificate, signed by the overseers of the poor of the town where the pupil resides, in the following form:

FORM OF CERTIFICATE OF OVERSEERS.

County,
New York, 184

We, the undersigned, Overseers of the Poor in the Town of County of State of New York, do hereby certify that of said Town, is blind. He was years old on the day of last; his moral character is good; he is free from all diseases other than those of the eyes, his blindness is permanent, and his faculties, other than those of sight, are good.

The name of his father (or "nearest relative" or "guardian") is and the said is not of sufficient pecuniary ability to pay either for the board, tuition, or clothing of the said , as a pupil of the New York Institution for the Blind.

} *Overseers of the Poor.*

It is highly desirable that persons intending to become pupils, should enter the Institution at the opening of the Annual Session on the 1st Sept.

JAMES F. CHAMBERLAIN, Sup't.

THE NATIONAL PRESS.—We observe that the present week's number of this weekly, George P. Morris, editor, commences a new volume, and we take the occasion to commend the labors of an old friend to our readers. Mr. Morris's personal oversight of the National Press, is a guarantee that, professing to be a family paper, it will be free from every thing that purity may not read, or virtue approve.—*Commercial Advertiser, Aug. 15.*

"*The Eton Latin Grammar, from the 20th London Edition. Arranged, Edited and Adapted to the Schools in the United States, by the Rev. William Morris, Rector of Trinity School, New York.*" H. M. Onderdonk & Co.—pp. 230.

This work is so well known in England, and used by schools of the highest reputation for classical instruction, that it would be needless there to say a word in its favor. The case, however, is different in this country, as far as our information extends, and therefore a few words in commendation of this enterprise of the Messrs. Onderdonk may not be amiss.

Early recollections make us look upon it as an old friend, and some things imbibed from its pages have not yet been forgotten. We think it well calculated to answer the object purposed, and trust to see it come into general use. Too much, however, must not be expected. It is not designed to be a full compend of Latin Grammar, nor to assist the advanced scholar in his researches. An old English copy before me, bears the title, "An Introduction to the Latin Tongue, for the use of Youth," and this exactly describes its character. The pupil who diligently studies, and thoroughly masters this little volume under the direction of a competent teacher, will in the end be well furnished for future advances, and find his progress both easy and pleasant.

In the English schools the young scholar is made to learn the whole book thoroughly by heart—queer hexameters and all; and many old gentlemen who have forgotten every thing else in the Latin line, retain a wonderful knowledge of the "*Propria quae maribus,*" and the "*As in Præsenti,*" which were imprinted ineffacably on their *sensoria* by the word and the hand of the pedagogue of olden time. This thorough discipline of the memory has become unfashionable for the most part among us; various means and helps have been devised to save lazy boys in their childhood the severe labor of learning perfectly the nouns and verbs contained in their Latin Grammar; and while these novelties have proved worse than useless, the time lost in their employment cannot be regained; disgust and weariness have been excited, and the mind has become incapacitated not only for progress in this branch of literature, but for strict mental application of any kind. Professors in our colleges, and still more in our Theological Seminaries, have abundant reason for lamentation on this score, and utter the fervent wish a hundred times a day, that the rudiments of the language had been duly mastered some ten or a dozen years before.

We hold that it is impossible to make any tolerable progress in the knowledge of the Latin or any other ancient language, until the inflection of the noun, verb, and other parts of speech are thoroughly learnt; and they can be learnt only by study and exercise of the memory. The advantage of the book before us, is its brevity and simplicity. All that it says is important to be known, tersely expressed, and easily understood. The marks of the five declensions and four conjugations are clearly given, and the scholar may be exercised *ad infinitum* on the various forms which arise under each by the aid of the Appendix, where they are fully and systematically given. A thorough drilling on these, partly in oral recitations and partly in *written exercises,* would save the pupil much future perplexity and labor, which must inevitably arise where he is ill prepared on these points. When he is fully acquainted with the regular forms of the verbs, he should proceed thoroughly to master the "*as in Praesenti,*" which gives the rules for their formation with the numerous exceptions. It is painful to see a junior or even a senior, who has been taught by an accomplished professor, stumble over some verb or participle, and show himself unable to tell its root, because not formed exactly in the regular way. I have before my mind's eye some recent instances of this deficiency, and very annoying they were, both to the professor and the spectators.

The Rules of Syntax also are expressed in a terse and clear manner, and illustrated by suitable examples, in order that their application may be perceived. The pupil should be taught diligently to apply these as he proceeds. When this little book has been thoroughly studied, he, of course, must not suppose himself a perfect Latin scholar, nor that he understands all the niceties and mysteries of the language. But he will be the better enabled to take up some larger and more elaborate work, as the Grammar of Zumpt, so ably edited by Professor Anthon, and handsomely published by the Harpers, and use it with good discretion, ability, and satisfaction.

In regard to the appearance of this book, great credit is due to the Messrs. Onderdonk: the paper is fair, and the print of a good size, neat, and legible. In general, too, it is very correctly printed. We have, however, a few observations to make on the arrangement of some parts, with great deference to the learned editor.

We do not like the division of the syllables in the paradigms of the verbs. The stem should be separated from the termination, as *Am-o, Reg-o.* This is observed in our English copy before alluded to, and Zumpt follows the same rule. In this edition, however, we have *A-mo, Mo-neo, Re-go,* and the like, which mode of division has a tendency to confuse the student as to the formation of the inflection. So we have in the declensions, *Nu-bes* for *Nub-es; La-pis* for *Lap-is, Gra-dus* for *Grad-us.* We think the old mode of writing should be restored in the next edition, that the learner may distinguish the root from the inflection with more facility.

The arrangement of the "*Propria quae Maribus*" might be improved in many respects. On p. 94, "also" on the 6th line from the bottom, should commence a new paragraph, so "also" at the foot of the page. So "nouns ending in *er,*" on the 11th line of the 95th page. As now arranged they may not catch the eye of the learner. On p. 100, the nouns after "*cuspis*" on 5th line, should be placed in a separate paragraph. On p. 102, for "*freno,*" 5 lines from the foot, read "*frenum;*" the arrangement of the whole paragraph might be amended by placing *Argos* and *Cœlum* in a separate clause: as it stands at present it tends to confuse the learner. *Permissa,* on p. 103, line 21, should be *permissu;* and *jugere* at the foot of the same page might as well read *jugeris* for the sake of symmetry with *verberis.*

On comparing in a cursory way the present edition with the one before in our possession, we perceive no material difference in the body of the work, and we think the Editor has done wisely in this respect. The Appendix, however, by the numerous and various examples given, adds greatly to its value, and there is an excellent chapter on Deponent Verbs from the recent edition of Dr. Zumpt's Grammar.

We consider that this volume is all that could be desired as an Introduction to the study of the Latin language; and we trust that the enterprise of the worthy publishers will be rewarded by a general and liberal patronage on the parts both of teachers and scholars. M. N.

The Works of the Right Reverend George Horne, D.D., late Lord Bishop of Norwich—to which are prefixed Memoirs of his Life, Studies, and Writings. By William Jones, M. A., F. R. S. One of his Lordship's Chaplains, and long his most intimate and confidential friend. 2 vols. 8vo. Pp. 465, 573. New York: Henry M. Onderdonk & Co. 1846.

We have noticed this first American edition of the Complete Works of Bishop Horne, as the numbers have from time to time appeared. It is very gratifying to see it now finished in the two very handsome and well filled volumes before us, containing the matter of six London octavos. Few books will be found more valuable in the library of the clergyman who desires aid in the practical every day work of the ministry; of the intelligent gentleman who would see the principles of the Gospel in the Church exhibited, illustrated, and proved, in the spirit of a Christian, in the style of an accomplished scholar, and with the advantage of extensive knowledge; and of the individual Christian, and Christian family, who would cultivate the principles and affections of evangelical Catholic piety. We will not therefore allow ourselves to doubt that the publishers will be fully remunerated for an enterprise which could not but have involved a heavy pecuniary responsibility for so young a firm.

Bishop White's Opinions on Certain Theological and Ecclesiastical Points; being a Compilation from the Writings and in the Words of the Right Rev. William White, D.D., sometime Bishop of Pennsylvania. By a Protestant Episcopalian. αποθανὼν ἔτι λαλεῖται "*He being dead yet speaketh.*" *Heb.* xi. 4. 18*mo. Pp.* 201. New York: Henry M. Onderdonk & Co. 1846.

There has hardly ever been an instance in the Christian Church, since the days of the apostles, of the possession by any one Bishop of as extensive moral power and influence as appertained to the great and good man whose opinions are given in this neat and well "got up" little volume. His venerable age, extensive learning, great good sense, characteristic prudence, sedate and earnest piety, kind and benevolent heart, Christian courtesy, and general adorning in life and character of the doctrine of God our Saviour, added to his personal connection with, and influence in, the organization of our Church, in its severance from the British, and its proceedings for nearly half a century, naturally led all right-minded men among us to desire to counsel with him while living; and have, as naturally, induced constant reference to his writings in all the discussions which exist among us. As, however, there is no collected edition of his works, and a large portion of them is in pamphlets and scattered throughout periodicals, there has been difficulty in obtaining his views of particular points and cases. The compiler of this manual has therein done good service. The selections are probably sufficiently copious and varied to answer all ordinary purposes. As the volume is so cheap and of such convenient size, we sincerely hope that it will be in the immediate possession of all who desire to know—and who does not?—what "Bishop White says;" and who would test the fairness of some of the multitudinous references that are made to him.

The din of politics in all companies makes one sometimes envy the Carthusian monks, of whom it is said, "They led a life of tranquillity amidst the general tumults which distracted the rest of the world, of which they hardly heard the rumor; and knew nothing of the mighty sovereigns of the earth, but by name, when they prayed for them." Volt. Hist. IV. 128.—*Bishop Horne.*

From the English Churchman.

ARCHDEACON MANNING'S SPEECH.

Westminster Meeting.

[As an imperfect report of this interesting and valuable speech has been commented upon in these columns, we have been requested to publish the following report taken from the official account of the S. P. G. meeting.]

I have not the privilege of being related, in any way, to the city of Westminster. I am a mere sojourner among you; and the only plea I can discover for trespassing upon you is, that in the absence of my spiritual superior, I represent in this, the wealthiest portion of the land, perhaps the poorest portion of the field within the precincts of the Church. I represent tens of thousands of laboring poor, whose broad hearts and hands are, year by year, lifted up with thanksgivings and oblations in aid of the Missions of the Church. The noble lord who spoke last has truly said, that either the income of the Society must be greatly augmented, or the scale of its Missions greatly reduced. But I feel confident that if I were to carry back to our poorer brethren the news that the Society has to make election between an augmented effort for the increase of its funds and the diminution of its Missions, it would be heard with consternation and dismay. They would hear with sorrow and amazement not only that there existed so little charity, but so little self-denial, in the great, the wealthy, and the noble, here gathered together, to carry out this high Christian work. They would almost refuse to believe that so much as the thought of narrowing the Missions of the English Church could for a moment have rested in the imagination of any man.

The Resolution which has been committed to me refers to the manner of carrying into effect the principles which have been so eloquently laid down to-day. The duty committed to me is, to urge upon you, in the form of personal duty and personal self-denial, the great facts and principles which have been already established. It is stated in the Resolution that the funds of this Society have been gradually increasing. I take little encouragement from that fact, except so far as to show that there is at least no tendency to diminish. I take little encouragement, for this reason, that when I compare the paltry amount now raised with the magnitude of the work to be accomplished; when I consider that it is nothing less than the propagation of Christ's Gospel throughout the empire of Britain, and then, over its boundaries, throughout the Heathen nations of the earth—that the work before us is to conflict with the atheism of our Colonial empire, with the speculative infidelity we are now nurturing in the East—with the horror of the "shadow of death," which broods upon this fallen world; when I consider that this is the object of the Church of England, whose handmaid is this Society, and that its revenue, after a hundred and fifty years' existence—nearly three centuries from the foundation of the vast and growing Colonial Empire of Britain—is some 50,000*l.* a-year; surely, shame should burn upon our faces, and be quenched only in tears of repentance.

Now, the Resolution which has been committed to me speaks of the manner in which the funds of the Society should be increased. The statement of the accounts would prove that we are resting upon principles which have been, from the beginning, vicious. And for this reason: we have been resting upon the contributions of individuals. It is not in the power of individuals, taken one by one, to do the work of any corporate body—no, not even of individuals in the highest station, gifted with the greatest wealth. In their own sphere they have each their measure of responsibility. Down to the lowest integral portion of Society, individuals have their duty measured out to each. Almsgiving is not the luxury of the rich—it is the birthright of the poor man; it is not the casual duty of a class, but it is a precept of the Gospel. It is impossible for individuals to do this work; and when I look at the subscription-list, and see many thousands of names, I ask, what are they? Individuals, taken one by one—here one, and there another—over the whole surface of the Church of England, representing no section or member of its organization. In such a community as this, possessing still a titled aristocracy, which stands foremost in the monarchies of Europe, having a commonwealth of merchants, whose power is felt in the extreme regions of the earth: possessing lords of the soil, who still transmit the image of a Christian feudalism—in such a society as that of England, gifted with wealth beyond all other lands, it were wonderful indeed if individuals could not throw together some fifty thousand in the year. But it is not in the power of individuals to discharge that great duty which, in the day of the last account, shall be required of the whole Church of England. No, nor is it in the power of Societies acting on the Church. Societies, when they exceed the limits of mere administration, become mischievous. They entangle the operations of the Church abroad. They have a tendency to blunt the energies of the Church at home, to deaden the sense of universal obligations, to introduce that most false of all principles—that a man may exercise free election, whether or no he will be a member of this or that, or of any Society for the Propagation of the Gospel; as if that were not a foregone conclusion—a duty co-eval with our baptism; as if it were a question open for you and me this day, whether or no we will take part in the propagation of Christ's Gospel abroad. It amounts to no less than this—whether we are members of that great kingdom whose type is "the stone cut out without hands;" of which the parable of the leaven and the mustard-seed reveals the perpetual expansion. We are bound by our baptism so far as this—that for us the election no longer exists, whether or no we will be members of a Society for the Propagation of the Gospel; but being already members of that great kingdom ordained for its extension, we have to choose whether we will be faithful or faithless. This is the one and the only choice that is still left to us. It is then, in the power neither of individuals, nor of Societies, to do this work; it is in the power only of the Church, acting upon itself—acting by its own organization, and through its appointed pastors. And allow me respectfully to say, in the presence of my spiritual superiors, that this work must come down from the Episcopate, and be wrought out through the pastors of the Church at large. So long as our subscription lists are made up of thousands of individuals, gathered from a wide surface, we shall do little or nothing commensurate with our duty.

But, upon the day when every pastor shall gather the free-will offering of his flock,—when upon every altar shall be laid the oblations of all Christians,—then the Missions of the Church will have their adequate support. It is a plain matter of pastoral duty: for no pastoral ministry is perfect from which the great principle of spiritual almsgiving is omitted. No pastoral ministry can be perfect from which the work of Christian Missions is excluded. Nay, without this, it is impossible to expound our Baptismal faith. How can a pastor expound the Article of "one Holy Catholic Church," without involving the whole theory—the whole duty of Missions? The thing is impossible. Can we be Christians, and have no sympathy with our brethren who are scattered abroad? Is Christ's Church an isolated national body? Has it no ties—no relations—no universal sympathies? Is it possible that we can be so shut up as to have no communion in the efforts, the prayers, the hopes, the sorrows, the strivings, the consolations, the successes of all Christ's faithful servants throughout the world? It would be a Cain-like Christianity from which the duty of Missions were left out:—"Am I my brother's keeper?" Clearly, then, we must begin with our pastoral teaching; and I am confident that my reverend brethren around me respond to every word I say. Nay more, as this great work is a religious one, it must be founded upon a religious motive; and upon the great Christian law of giving by a rule of proportion. I have said, my Lord, that I may claim to represent multitudes of laboring poor men; and in the midst of the wealth of this great city, I have joy in testifying that there is never a gathering for the spread of Christ's Gospel abroad but that the lowest money of our realm, out of the poverty of many, is cast in among the oblations; and that, not only by the poor man who wrings his slender gift from the earth, and the poor woman, the follower of the widow, who gave her "two mites, which make a farthing,"—but even by their children, trained early by their parents in the great duty of giving for the extension of Christ's Gospel in all the earth. Let that same rule of proportion be our guide in the splendid City of Westminster, as among the agricultural poor with whom I am familiar, and we shall not count our revenues by 50,000*l.* but by sums which are all but incalculable. We must begin, then, with the labors of the Clergy; and so saying, I feel that I am speaking upon a point on which, as a pastor myself, I can, without indelicacy, touch. I am conscious how inadequately I have fulfilled this duty, but I am confident that I speak the feelings of my brethren, when I say, that they will, one and all, unite in organizing their flocks, from the richest down to the poorest, upon this great religious law of giving, according to the proportion of their ability, for the extension of the knowledge of salvation. Now I could be very well contented to leave this subject, feeling I ought not to trespass longer on your patience: but I think it impossible to have listened to what has been urged to-day, without a deepened feeling of the immense debt of restitution which is owing by the British Empire to the world at large. I heard it said, I believe by a Right Reverend Prelate, that no great dominion is built up without first laying fearful foundations. For the most part, fraternal blood is upon the first stone of all mighty empires; it has been so from the earliest time; it is so now. Great empires need great expiations. "Some men's sins are open before-hand—going before to judgment; and some men they follow after."—This law obtains with empires as with men. And surely our sins have been searching us out already, and *are* searching us out now. Let me refer to only one point, out of many, which has come to our knowledge of late. In India, the extension of the English language, and of English education, is going on with rapid speed. The great Company to whose care the commercial interests of that mighty peninsula are committed, is bound by charter to expend in English education a sum, I believe, five-fold greater than the Church of England expends on Christian instruction. Now observe the effect of this; we are propagating a knowledge of the English language among a people characteristically intellectual, singularly subtle and speculative; and within the last year, a stimulus, hitherto unprecedented, has been given to this work by a public order of the Indian Government, by which a preference is to be given to the native, where merits are equal, in the distribution of civil appointments. These appointments ramify over the whole of that great peninsula. It is impossible to calculate the number of agents that must be drawn by this means into the civil service. Now observe the effect of this measure. It increases greatly the momentum already impelling the Hindoo to the study of English literature, thereby preparing his mind for the reception of the education which is offered to him. The University of Madras, and the institutions for education at Bombay and Calcutta, have been founded upon a system which shuts out religious instruction. I am at this moment finding no fault with this policy. It is a question too broad to touch upon now; but what is the ascertained effect? We are told upon high native authority, that in Calcutta alone 40,000 Hindoos are studying the English literature. I have examined some portions of the answers made to mathematical, metaphysical, moral, and historical questions, in the colleges for education in India, and I do not hesitate to declare them to be in extent, subtlety, and difficulty, quite on a par with the examinations I have myself known to pass in the schools of our Universities at home. I also have it upon the evidence of a publication which shows marks of research and accuracy, that it is believed that of the intelligent Hindoos in Calcutta, one-third are inclined to Deism or to Atheism. But we have not yet reached the full extent of this evil: be it remembered, that in the summits of remote antiquity of India are the fountains of the original religions of the East; that the minds which bear the nearest affinity to China are the minds of our Hindoo population; that China received the streams of its religious traditions from central India; there can, therefore, be no nearer approach to the intellectual state of China than through the traditions of Hindostan, and what we communicate to the mind of the Hindoo has a much more facile, direct, and almost inevitable line of communication with the Chinese, than we could otherwise possess. We are in this way preparing obstructions to the extension of Christianity, the resistance of which we may hereafter have to lament in useless strivings, fruitless missions, and national humiliation.

Let me now refer very briefly to one topic which has been very affectingly touched upon to-day. We have been laid under great obligations in Northern India, not only to make thank-offerings, peace-offerings, and trespass-offerings, but to take an evangelical revenge. That warlike people on the north-west of our frontier have shed our blood in peace, and have thereby made us their debtors. Let us not forget that it was when Norway and Saxony had desolated England, that England turned back on Saxony and on Norway, and blessed them with the Gospel of Christ. Let us then, in like manner, now heap upon their heads coals of fire, live and kindled from the altar of sacrifice.

There are but few words more which I will add—I believe that the Church of England is at this moment under a duty, in relation to Missions, such as never pressed upon it before. It appears, and I think no one can gainsay it, that the Missions of the Church abroad are the surest means of restoring the unity and strength of the Church at home. We hear of divisions—and, in one sense, we are divided. I know nothing Christian or manly, in trying to conceal a fact so open; but let us look at the remedy. My Lord, if I am not mistaken in the history of the greatest empire the world ever saw, it was only when hardy legions had been trained upon its frontiers, and skilful leaders had learned the arts of warfare against their foreign enemies, that those powers were recalled to give peace at home; Rome was troubled at its heart even when it had a world-wide dominion. Such seems to be the condition of the Church in England. I believe that the Right Reverend Prelate who sits by my side, though he would not permit me to say so, represents a body of men, the influence of whose lives will react upon us here, by raising before us a standard of personal devotion, not more required abroad than necessary at home. When I compare the state of our Colonies, frightful as it is, with the state of our large towns, and when I see that the spiritual evil which reigns abroad is weakened by being scattered, but is here made intense by concentration, and that we have to deal at home with powers which, if we cannot cope with them, will rend us piecemeal, I look on the example of the Episcopate in the Colonies as a blessing to the Church in England.

It is impossible for any man to have stood under the majestic vaults of that great abbey,—the centre of the Royal and Ecclesiastical traditions of this ancient city, amidst the shrines of Kings, Confessors, and Saints, upon that high festival, when five chosen pastors were consecrated and set apart to guide the Missions of the Church, without his heart beating then, and not ceasing to vibrate now, with the firm hope and conviction that for the Church of England there is reserved the destiny of spreading the light of Christ's Gospel even to the ends of the earth. Even now we learn that the vast continent of Australia, a nominal diocese, is in purpose and intention already divided into three. China, into which we have been but now admitted, is also marked out as the seat of a Bishopric. Why do I dwell on this, but because the multiplication of the Episcopate of the Church is the radical principle of its extension—the surest pledge of its perpetuity? And while this great work is ever going on with augmented powers, year by year, shall we doubt that it will return with benedictions upon the Church in this land? As those ages which gave the Gospel from England to Germany and to Norway, were the times when the sees of Durham and Winchester were founded—so is the multiplication of the Episcopate abroad the harbinger and forerunner of a work nearer home. The vital powers of the Church in England demand an extension of its organization, and there is spreading throughout all its members, from the highest in title to the lowest of its pastors, a conviction all but universal, that the day is fast coming on when the spiritual fathers of the flock in England shall likewise be multiplied.

With one word more let me conclude my trespass upon your patience. We may firmly and fully believe that as the Church of England will derive her restoration to unity and strength at home by the reaction of her foreign Missions hereafter, so her Missions abroad are her probation now. We have been told of an alternative, of increasing our revenues or contracting our Missions. Before we think of that alternative, let us translate it into plain English. The extension of the Church at home during the past fifteen years has been very great. A thousand churches and a thousand pastors have been added to its material system; vast sums of money have been expended in education and in works of a religious kind. All this is very encouraging; and yet I dare not rate this encouragement very high. Ancestral traditions, patrimonial inheritance, public station, private character, the indulgence of personal energy,—self, in ten thousand forms, will stimulate us to extend the Church at home. Domestic peace is a sufficient reason to convert the Church into a moral police for a turbulent population; but to gather out souls from the world of the Heathen,—souls unseen,—souls that never shall be known or numbered "till He shall destroy the face of the covering, and the veil that is spread over all nations;"—a work of mercy done in secret, the revelation of which shall not be until "the day of the manifestation of the sons of God;" this touches faith and charity. This, and nothing less than this, reaches home to the quick of our probation. And, my Lord, I think no man can look upon the condition of the Church of England now, without a firm persuasion that it is destined to be either more or less than a National Church,—more, if it be faithful, and less, if more it will not be. If we will not unlearn our insularity—if we will not make our charity commensurate with our vast opportunities, and acknowledge that our opportunities are the measure of our obligations; unless to our steadfastness we add a pliant energy, a flexible strength, and a burning love which will constrain us to mould ourselves on the infirmities of mankind at large, and so go forth to do that mighty work to which the great Head of the Church has visibly called us, I can see nothing for the Church of England but continuous failure; for failure on the highest obligations will surely bring on disaster in the least endeavors. We shall be searched out on the threshold of our parish churches, in our quiet villages and green hamlets, where we now dwell in peace, by the reaction of the mighty powers of spiritual evil which we have created abroad. They will in due time return to trouble us at home. It is impossible that the extremities should fester and the seat of life be long uninfected. When shall we learn that a horde is not a colony, neither the eruption of a tumultuous stream of people colonization? The moral and spiritual evil of our foreign settlements, the practical atheism of our neglected colonies, with all the throng of vices following in its train, will, by a fixed and righteous law, turn back on ourselves hereafter. Do not they who are born and nurtured abroad return to dwell and die at home? and are they not—every one—sources of moral influence, which will reinforce our domestic antagonists? It is a truth self-evident. Let us then believe it. More or less than a National Church we must be. Let us choose wisely. Let us remember that the Missions of the English Church appeal—not to a desire of vain glory for the British Empire,—nor to a purpose of extending a lordly dominion over the faith of other men;—they appeal with a direct and plaintive cry to the Christian love of every one of us, in behalf of souls for whom Christ died; and to our love of that Lord who has redeemed both them and us, and washed us in his own blood.

We referred in our last to Dr. Hook's Letter to the Bishop of St. David's, on Education. We annex a somewhat long extract, but one which will be read with interest:

Let us, then, see what steps *may* be taken, without violation of religious principle, and, if so, what steps *ought* to be taken. In order to do this, let us ascertain why there has been so strong an objection on the part of religious men, whether Churchmen or Dissenters, against every proposal which has hitherto been made in favor of a State Education.

"Statesmen, as well as others, will always find that it is the part of sound policy, as well as of honesty, to 'tell the truth and shame the devil.' When a suspicion exists that falsehood lurks at the bottom of a measure proposed for our acceptance, repugnance to it is straightway excited. If the State promises what it is quite clear the State is unable to give, then, because its promises are known to be false, a prejudice is excited against its proposals. It is abundantly clear that the State cannot give a *religious* education, as the word religion is understood by unsophisticated minds. The assertion that it is desirable that the State should educate, and that its education must be a religious one, which is, as I shall show, in one sense true, must greatly awaken suspicion when the assertion is made by those who are known to have no religion, properly speaking, themselves. It is suspected that an evasion is intended, and that it is meant to keep the word of promise to the ear, but break it to the hope. There is an instinct in the religious mind, which excites a suspicion that the principle is enunciated merely to silence opposition; and the question at once occurs to the practical English mind (to which religion is not a sentiment, but a reality;) when you speak of religion, *what* religion do you intend? The Churchman asks, is education to be based on *my* religion? if it be, I am ready to sacrifice everything to work with the State. But no; this cannot be; for this would exclude a large and influential portion of the community, the Protestant Dissenters. And then comes the question from the Dissenters; will you base education upon Protestantism, or the admission of every species of doctrine and opinion except those which are peculiar to the Church of Rome? This cannot be; because it would lead to the rejection of Roman Catholics. Will you base religion, then, on the Bible, and the Bible only? The difficulty now occurs as to the version to be used, whether the authorized version, the Roman Catholic, or the 'Unitarian' version. What, then, is the religion the statesmen will give us as the basis of education? Upon investigating the subject, we find that a notion prevails among careless people, that religion may be treated as either general or special; special religion is doctrinal, and general religion is some system of morals which, being divested of all doctrine, looks so like no religion at all, that religious persons at once perceive, that when people talk of an education based on such a religion, they seek to deceive themselves as well as us, and utter a falsehood.

"Now all really Christian persons must stand opposed to any system of education which being professedly based upon this general religion, which is no religion, will in fact unchristianize this country. To separate the morality of the Gospel from the doctrines of the Gospel, every one who knows what the Gospel is, knows to be impossible. The doctrines of grace and of good works are so interwoven that they must stand or fall together. Faith and works, doctrine and morality, are like body and soul; the pretended mother may be willing to divide them, they who know what the Gospel is, like the true mother before the throne of Solomon, will suffer any affliction before they will consent to it. Satan could devise no scheme for the extirpation of Christianity, more crafty or more sure than this, which would substitute a system of morals for religion. The generality of mankind content themselves always with the lowest degree of religion, which will silence their conscience and aid their self-deception; they desire to believe as little as they may without peril to their souls, and to do only what the majority of their neighbors say they must. On this general religion, which is no religion,—on this semblance of religion, this shadow put for the substance, the majority of the people of England will, under such a system of education, be taught to rest as sufficient. Instructed that this will suffice, they will proceed no further. They will be brought up to suppose that Christian doctrine is a thing indifferent, an exercise for the ingenuity of theologians, but of no practical importance. They will thus be educated in a state of indifference to the Christian religion; indifference will lead to contempt, contempt to hostility; they will regard the Blood of the Covenant as an unholy thing, and crucify afresh the Lord of Life. Such a system of education would be indeed like snow, it might reflect light, but could not be a source of heat.

"I believe that all religious sects and parties will, on this ground, combine to resist any State education which is professedly religious; and I believe that it is because statesmen have supposed it necessary, in order to conciliate religious persons, which they have entirely failed to do, by talking of their education as based upon religion, that the strong feeling of opposition to State education has been excited. But their position will be changed, if they tell us that while the State recognises the necessity of a religious education, it can itself only give a literary and scientific education; and that it will obtain from others a blessing which it cannot confer itself. It makes an essential difference whether a part is put for the whole, which is the fact under the systems hitherto proposed; or whether the literary education of the State be declared of itself insufficient, and only one department of a great work. If the State says that it will make provision for literary or secular instruction, calling in the joint aid of the Church and Dissenters to complete the education; if it divides education into two departments, assuming one to itself, and offering every facility to those who labor in the other department, a great portion of the objections to which I have alluded will be annihilated.

"Nor can there be any objection on the part of the Church to admit Dissenters to an equality in this respect; because, so far as education is concerned, this question is already settled: the State does assist both the Church and Dissent at the present time, and, consequently, what I shall presently suggest will only be another application of a principle already conceded. The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the Establishment. Those, who like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians. In what way the Church of England is established, even in this portion of the British empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the piety of individuals; even royal benefactors acted in their individual, not their coporate, capacity, and their grants have been protected, like property devised to other corporations, by the legislature. At the Conquest the bishops were, on account of the lands they held, made barons, and invested with the rights as well as the responsibility of feudal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and piety, the colonial bishops, are excluded. The Church thus endowed and protected, was once the Church of the whole nation: it was corrupted in the middle ages: it was reformed; and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it, a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the State, like every other corporation, protection for its rights and its property. It is a pure fiction to assert that the State, by any Act of Parliament, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any Act of Parliament by which this establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the State, or for *any pecuniary aid at all*, than is possessed by any other of those many corporations with which our country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one. I may indeed, in passing, observe, that the outcry is unjust which is sometimes raised against Government for not establishing bishoprics in the Colonies. If the Government is to support our bishops, it is equally bound to support prelates of the Church of Rome, and Presbyterian ministers, and by seeking, therefore, for such support, we should only fare the worse. If the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our Colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home: but, be this as it may, we have certainly no right to make a demand for such a purpose upon the State. And if the Church of England claims a right to the exclusive education of the people, it becomes her duty to seek to supply the deficiency of the funds required, by appropriating her property to this purpose. Our bishops are, on this principle, bound to go down to the House of Lords and seek powers from the legislature to sell their estates, and their example should be followed by the more opulent of the inferior clergy. The help of the laity would be then sufficient. It would be better for the Church to have a pauperised hierarchy than an uneducated people; and never could the hierarchy be more respectable than when pauperised in such a cause. But though I shrink not from declaring what must be, and ought to be, the consequence of asserting the principle that the education of the people, secular as well as religious, pertains exclusively to the Church, I admit that such a measure is not to be required, because the country will not accept the education of the Church; and for the religious education of those who will receive education at our hands, we have at present sufficient funds, though they are insufficient for that which it is useless for the Church to attempt—the general education of the people.

"Having conceded and asserted the principle that in any measure of education the State must admit the cooperation of Dissenters as well as that of the Church; let us proceed to consider what religious men of all parties would require before they would submit to the direct interference of the State. They would require a recognition on the part of the State of the solemn importance of religious training,—training in what is called special or doctrinal religion. Now, if the State were to establish a school in which literary and scientific instruction only should be given by the master appointed by Government, would not this principle be sufficiently affirmed, provided it were required of every child to bring on the Monday of every week a certificate of his having attended the Sunday School of his parish church, or of some place of worship legally licensed, and also of his having attended for similar religious instruction, at some period set apart during the week? Let this, then, be a principle laid down,—that the State might endow Schools in which instruction purely literary or secular should be imparted, with due care to impress upon the minds of the children the fact, that this instruction is not in itself sufficient; but that, to complete the system of education, religious instruction is also secured for them, in accordance with those traditions whether of Church or of Dissent, which they have received from their parents.

"To effect this object, there should be attached to every school thus established by the State, a class-room in which the clergyman of the parish, or his deputies might give religious instruction to his people, on the afternoons of every Wednesday and Friday; another class-room being provided for a similar purpose for dissenting ministers. Suppose this to be done, in addition to the requiring of the children an attendance at some Sunday School, and I do not ask whether such an arrangement would be preferred to any other by either party, for each party would prefer having every thing in their own way; but I do ask whether there could be any violation of principle on either side? I ask whether, for the sake of a great national object, there might not be a sacrifice, not of principle, but of prejudice on either side?

"Leaving Dissenters to answer this question as they may think fit, I must address myself, through your Lordship to Churchmen; and I will demand, in the first place, what we shall lose, looking, not to the dignity of the Establishment, which I regard as a question beneath contempt, but to the propagation of Church principles; that is to say, of what we believe to be pure religion and undefiled before God? As to the opportunities of religious instruction, there would be, in most instances, a positive gain, from the fact, that the minds of the children would be better prepared by mental exercise to understand what might be said to them. If we consider what is done now in the way of religious education in National Schools, generally speaking, and if we bear in mind that, owing to the ambition of some of the chief managers of the National Society, which induces them to bring under their influence as many children as possible, the secular instruction is much greater in proportion than the religious, we shall find that under the proposed arrangement there will be an actual gain. By reference to the Time Table of the National Society's Central Boys' School, as published in the report, we shall find that two afternoons devoted to religious instruction will afford us more time for that department of education than we possess at present; and the benefit to the children will be great in their being taught to distinguish between their religious and their ordinary lessons. In the religious class-room they will be taught to apply to the good of their souls the information they have received in the school, and wrong impressions may be removed.* Immense, too, will be the gain of throwing upon the clergy that department of education, which, being now regarded as part of the routine business of the school, is too often left to the master only. We have, indeed, merely to refer to the reports of the inspectors to see how very unsatisfactory is the present state of religious education in our day schools."

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* "It has been objected that a clever master of infidel principles might introduce infidelity in his history, moral philosophy, natural philosophy, or any other subject. But, as will be seen in another place, it is contemplated to allow free access to the schools at all times to all persons, and a master thus abusing his trust would soon be detected. On a complaint to the Government he would be removed."

Domestic Intelligence.

Connecticut.—*Ordination.*—The Rt. Reverend the Bishop of Connecticut held an Ordination in St. John's Church, on Friday the 7th inst., when two Reverend Deacons of this Diocese were advanced to the Priesthood.

Mornnig Prayer by the Rev. John Williams, assisted by the Rev. Mr. Hallam. The Sermon by the Rev. Dr. Jarvis, from 1 Thes. ii. 4.

The Rev. James Mackay was then presented by the Rev. Mr. Everest; and the Rev. H. V. Gardner was presented by the Rev. Dr. Burgess. The Bishop proceeded in the Ordinal; the Rev. Mr. Williams reading the Litany, and the Rev. Mr. Hallam the Epistle, the residue of the Ante-Communion being performed by the Bishop himself.

After the Gospel, the candidates received the Imposition of Hands with the usual solemnities; and the Rector of St. John's proceeded, by command of the Bishop, to celebrate the Holy Eucharist; which was administered by the Bishop to a number of the Clergy and Laity, and the solemnities were concluded as usual.

Institution.—On the 9th Sunday after Trinity, the Rt. Rev. the Bishop of Connecticut, accompanied by the Rev. Dr. Jarvis, visited St. Mary's, Manchester, and instituted the Rector, the Rev. William B. Corbyn.

Dr. Jarvis read Morning Prayer and preached the Sermon—a very appropriate one, showing, as it did, the beautiful relations of Rector and Parishioners.

After that the instituted Minister proceeded to the Communion Service, and administered the Holy Eucharist to his congregation, Absolution being given by the Bishop.

Dr. Jarvis assisted at the Holy Communion, giving the chalice. In the evening he preached a Sermon, the Rector reading Prayers. At the close, the Bishop let them depart with blessing.

Corrections.—Some omissions occurred last week in our list of the gentlemen upon whom the Honorary Degree of A. M. was conferred at the late Commencement of Trinity College. The following has been handed to us as a correct list.

The Rev. William McMurray, of Dundas, Canada West, the Rev. Henry Beers Sherman, of the Diocese of New Jersey, the Rev. George Erving Winslow, of England, and Mark Antony Lower, Esq., of England.—*Calendar.*

At a late meeting of the Standing Committee at Hartford, August 4, all the members being in attendance, the testimonials of six candicates for Holy Orders were signed, viz: Messrs. Potter, Birchmore, Merrell, Paddock, Loop and Tuttle. Also of three candidates for Deacon's Orders, one of whom has since been ordained.

Measures were taken during the Commencement week at Trinity College, for forming an Ecclesiological Society. An informal meeting was held, and a committee appointed to open such a correspondence as they may deem necessary to further the plan. The Rt. Reverend the Bishop of the Diocese is said to have consented to be elected a Patron, when the Society is organized. The Committee are to report the result of their labors at the next Commencement.

Western New York.—*Episcopal Visitation.*—Monday, August 3d., St. Peter's Church, Oriskany. Evening Prayer by the Rev. Mr. Davis of Rome, the Lessons by the Rev. Mr. Platt, the Sermon by the Bishop, and the Confirmation Preface by the Rev. Mr. Whitcher. Eighteen were confirmed. Other of the clergy present, the Rev. Dr. Proal, the Rev. Mr. Perry, and the Rev. Mr. Williams. Tuesday, 4th, Zion Church, Rome. Morning Prayer by the Rev. Mr. Whitcher, the Lessons by the Rev. Mr. Platt, the Sermon by the Bishop, and the Confirmation Preface by the Rev. Mr. Davis, Rector of the Parish. Four were confirmed. The Rev. Dr. Proal was present.

Geneva College.—The Annual Commencement of this Institution was held on Wednesday, the 5th inst., in the Methodist Church, Geneva. The degrees were conferred as follows:

Bachelors of Arts.—Peyton Gallagher, Thomas Hanford Hay, John Sprague Morley, Calvin Noyes, Charles Stebbins, Jr., Isaac Tripp, Jr.

English.—John Eden Bean, William Coleman.

Masters of Arts.—Martin Luther Bellows, Edward Floyd DeLancey, Almon Gregory, Albert Gallatin Heminway, Edward Chauncey Marshall, William Agur Matson, Ambrose Baxter Russel, Samuel Ruggles Thorp, Rev. Gardiner M. Skinner, Rev. David W. Falker, Lathrop Wilson Davis.

Doctors of Medicine.—Ezra Whitney Belding, Ralph Stevens Willoughby, Samuel Grisson, George Washington Brundage, Luther Hawry Cary, James Kinion Lewis.

Doctors of Divinity.—Rev. Theodore Edson, of Lowell, Mass., Rev. John V. Van Ingen, Rochester.

Doctor of Laws.—Hon. Amasa J. Parker.

Immediately following the above, the Baccalaureate Address was given to the class by the President, Rev. Dr. Hale, upon the value of the study of *metaphysics*; urging upon those about to leave the institution and go out into the world, that their education was not completed—that their lives must be lives of study and progress, if they would be useful, and showing them the necessity of looking to the ideal as well as the actual. He impressed upon their minds that the study of metaphysics was the study of the generalities of nature, and of theory, and that thence have always been deduced the particulars and the practice, which have made the world what it is.

At 4 o'clock in the afternoon, a large audience assembled to hear the address before the Hermean Society, by the Rev. Dr. Sprague of Albany. The speaker was extremely happy in his choice of a subject, as adapted to the present time. For an hour he interested the audience by a discourse upon the Pacific Tendencies of the Age, and it is saying very little, when we venture the opinion that the theme was handled in a manner eminently worthy of that able and accomplished Divine. We trust that the address will be published.—*Geneva Courier.*

Pennsylvania.—At a meeting of the vestry of the Church of St. James the Less, Philadelphia, held recently, the Rev. David H. Macurdy, Deacon, was unanimously elected Rector.

Bishop Potter has appointed the Rev. Joseph H. Smith, Jr., Deacon, to minister in the District between Christ Church and St. John's, Philadelphia, wherein the proposed monument to Bishop White is to be built. Services are now held in a room fitted for the purpose every Suuday at 8 P. M.

New Jersey.—*Burlington College.*—My Dear Editor,—From the first moment that Burlington College had a corporate existence, I determined that, by the help of God, tobacco, in all its forms and uses, should be excluded from its precincts, so long as my connection with it lasts. I deem it necessary to enter into no statement of my reasons for this determination, nor even to make a single remark in connection with it. It is a law which altereth not.

Most *apropos* to this, though I believe without the knowledge of it, is the following extract of a letter from a dear friend, enclosing his check for *fifty dollars.* "The annexed is for books for Burlington College, standard works, to be selected by yourself. It is tobacco money. I have concluded that I can live without that article—at least to try it for one year—and I think the amount in this way infinitely better expended. The conclusion was arrived at while puffing, and reading the record of your daily duties and toils. Be assured you have one who feels for you in all your undertakings."

I do not know that I ever received a donation with so high a satisfaction. May not the good example be extended, to the relief of many from an ignominious bondage, to the comfort of men, and to the glory of God? I am of opinion, that if all on whom Burlington College has a rightful claim would "go and do likewise," no other endowment would be needed for a library.

Please to place the accompanying acknowledgment under the Diocesan head, and oblige your faithful friend,

G. W. Doane.

Riverside, Aug. 1, 1846.

[*Banner of the Cross.*

Clerical Changes.

Letters and papers intended for the Rt. Rev. G. W. Freeman, D. D., Missionary Bishop of the Southwest, should be directed to Cincinnati, Ohio, till further notice.

In consequence of the unhealthiness of the climate, the Rev. D. J. Burger has resigned the charge of Trinity Church, Toledo, and accepted the Rectorship of St. John's Church, Cuyahoga Falls. Letters and papers to be sent to the latter place.

Obituary.

From the Prattsville (*Greene County, New York,*) Advocate.

Died, in this village, July 27th, W. Watson, Esq., aged 76, after a severe and protracted illness of several months—sustained with almost unparalelled fortitude and exemplary Christian resignation, and without a struggle his happy spirit departed. During all his sufferings not a murmur or groan escaped his lips. Satisfied in the early part of his sickness, that the time of his dissolution was approaching, he was not only reconciled, but even anxious for the hour to come, looking unto his Saviour's presence as the home of his soul and the abode of his enduring rest. He possessed this happy frame of mind throughout, and as his disease advanced, so also did his desire to depart. His hopes of Heaven were built on the atoning blood of his Lord and Redeemer—and that through His merits he should soon be permitted to sit down with the redeemed throng and worship before the throne of God in Heaven.

The deceased was born in South Kingston, Rhode Island, and emigrated to Rensselærville, Albany Co., some fifty years since, at which place he resided more than forty years—taking a deep concern in its various interests. He represented that county in the State Legislature, and filled many other offices of trust, with fidelity, honor, and credit. In his death, the world has lost a most worthy and upright citizen, the Church a warm friend, his children a kind and devoted father, whose loss will be deeply felt and deplored.

From the Baltimore Patriot.

Departed this life on Tuesday morning, 11th inst., Mary Elizabeth, eldest daughter of Colonel S. D. Walker, of this city.

The writer of these lines was one privileged to be often by the side of this departed one in the last hours of her life, and it is now a source of heart-felt joy to be able to record the resignation, the peace, and the calmness of spirit which eminently marked her last sufferings and conflict.

In the morning and spring-time of life, surrounded by a circle of devoted friends, with bright hopes for the future, possessed of a kind, generous nature that endeared all hearts to her, she has gone down to the tomb. But even thus it was not hard to die. She recognized in her affliction the hand of her Heavenly Father, and with calm, child-like resignation, she bowed to his decree. No murmur ever escaped her lips; no regret was ever heard that in life's brightest hour she must be called to tread the dark valley of the grave. It was the deeply felt sentiment of her heart, "Not my will, but thine, O Lord, be done!"

The theme of her thoughts and solicitude in the last days of her life was the better world on high, and the fitness required for an entrance there. This she sought alone through the merits of the blessed Saviour. In Him alone she trusted for salvation: through him she pleaded for acceptance with the Father; and from Him she drew a peace and repose which continued with her even to the end. Christ was her refuge and support—her all in all; and in trusting in her Redeemer and Saviour, her everlasting High Priest, she found Him most precious to her, and most faithful to perform what He had promised. And not only was the peace that passeth understanding her portion, but also the comfort of a hope of everlasting life. With joy did she look forward to the prospect of meeting those of her family who have departed before her, in a world where parting is unknown. Hence, when death came to do his mission, his sting and terrors were gone. Calmly and peacefully her spirit passed away without pain or struggle, and it is humbly believed was translated, through the mediation of her blessed Redeemer, to that "rest which remaineth for the people of God."

Those who loved her best—whose hearts are bleeding under the blow—who will miss her around the fireside and in the circle of home—while they sorrow, yet may rejoice that a kind heavenly Father has taken the suffering one to His bosom, and to a land where the inhabitants shall never say, "I am sick." She has left them upon earth but to join that part of the family that in heaven awaits their coming.

"Calm on the bosom of thy God,
Fair spirit! rest thee now!
Ev'n while with us the footseps trod,
His seal was on thy brow.
Dust to its narrow house beneath!
Soul to its place on high!
They that have seen thy look in death,
No more may fear to die."

Calendar.

AUGUST.

23. Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
30. Twelfth Sunday after Trinity.

SEPTEMBER.

6. Thirteenth Sunday after Trinity.
13. Fourteenth Sunday after Trinity.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
27. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

Notices.

Anglo-American Free Church of St. George the Martyr, No. 410 *Broadway, near Canal street.* This Church, though designed for the more immediate use and benefit of British Emigrants and English Residents, is open every Lord's Day, as a Free Church, for all who choose to attend.

The services are those of the "Protestant Episcopal Church in the United States of America," and are performed at half-past 10, A. M., half-past 3, P. M., and half-past 7 o'clock in the evening.

The *Seats* are all *Free*, and such persons are hereby invited to come and worship among us with their families, as are not regular attendants at any other Church.

Moses Marcus, Rector.

The Wardens and Vestry of the Episcopal Church of the Crucifixion, invite all families and individuals not otherwise located, to attend upon their services, held every Sunday morning at half-past 10 o'clock, and every Sunday evening, at 8 o'clock, in the Lyceum Building, 563 Broadway, third door below Prince street, west side, up stairs.

An excellent Organ and Choir are engaged—a Sunday School meets every Sunday afternoon, at 2 o'clock, to which they are requested to send their children or become a Teacher—the room is most conveniently furnished, and well lighted—the seats are all free—a regular collection is taken up morning and evening, to assist in defraying the expenses—and they are respectfully solicited to invite their friends to accompany them in attending the service.

John Grigg,
Rector of the Church of the Crucifixion.

July 4th, 1846.

The Chapel adjoining the *Church of the Holy Trinity, Brooklyn Heights*, will be open for Divine Service every Sunday at 10 1-2 o'clock, A. M., and 4 P. M. until the Church is ready for consecration in the autumn.

July 25, 1846.

Gen. Prot. Epis. S. S. Union.—The advertisement of the publications of this Institution will be found on the fourth page of this page.

Daniel Dana, Jr., Agent.

Acknowledgments.

Protestant Episcopal Society for Promoting Religion and Learning in the Diocese of New York.—The Treasurer respectfully acknowledges the receipt of the following contributions in aid of the Education Fund, received since February last:—

From St Peter's ch, Hobart, Rev Shelton Davis, $4 75; St Thomas's ch, New York, Rev Dr Whitehouse, 50; Grace ch, Canton, Rev Mr French, 1; St Ann's ch, Morrisania, Rev C Aldis, 12 25; Grace ch, New York, Rev Dr Taylor, 40; Trinity ch, New Rochelle, Rev Dr Coit, 21 50; do, do, do, (additional,) 10; Church of the Messiah, Glens Falls, Rev J A Spooner, 2 67; Zion ch, Sandy Hill, do. 2 67; St James's ch, Fort Edward, do, 2 66. Total, 147 50.

James F. De Peyster, Treasurer,
New York, 18 Aug., 1846. 51 South street.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From St John's ch, Islip, Rev D V M Johnson, $2; L, a donation, 1; one half monthly offerings of St John's ch, Stamford, Ct, Rev A S Todd, D D, rector, 15; St John's ch, Yonkers, Rev H C Storrs, rector, 18 86; Christ ch, Greenwich, Ct, Rev B M Yarrington, rector, 6 27. Total amount, $43 13.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street.
New York, August 18, 1846

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the follow sums, viz:—

From St John's ch, Islip, Rev D V M Johnson, $3; L, a donation, 1; one half monthly offerings of St John's ch, Stamford, Ct, Rev A S Todd, D D, rector, 15; Church of Messiah, Glen's Falls, Zion ch, Sandy Hill, and St James's ch, Fort Edward, Rev J A Spooner, rector, 8; Christ ch, Greenwich, Ct, Rev B M Yarrington, rector, 6 50. Total amount, 33 50.

Donations and subscriptions thankfully received by
Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street.
New York, August 18, 1846.

Advertisements.

MRS. OKILL will be prepared for the return of her pupils on Monday, the 14th of September.
Nos. 8 and 10 Clinton Place, Eighth street.
New York, Aug. 19, 1846.
August 22—6t

COLLEGE OF ST. JAMES,
Near Hagerstown, Md.

THE next term opens on Monday, October 5th. For admission, or further information, apply to
JOHN B. KERFOOT, Rector.
August 22—6t

MR. YOUNG'S ENGLISH AND CLASSICAL SCHOOL, No. 88 Fourth street, will re-open on the 1st of September.

The French, Spanish, German, and Italian languages are taught in this school without extra charge.

Mr. Y. will receive into his family two pupils as boarders, who, besides the enjoyment of a pleasant home in a small family, will have the advantage of private instruction when not engaged in school.
August 22—3t$

SITUATION WANTED.

A LADY who has taught school for many years both in this country and in Europe, is desirous of employment as a Teacher in some Parochial or other school under the supervision of an Episcopal clergyman Address "Teacher," No. 450 Houston street.
August 22—1t$

SITUATION WANTED.

A LADY, a communicant in the Church, who has had experience in Teaching, wishes a situation as assistant in some established school, or as Governess in a private family: has no objection to going South, or to one of the Middle States. She will teach all the English branches, and the Latin language. Satisfactory references given. For further information apply to Mr. Floyd Smith, at the office of the Churchman. August 22—2t$

A GOVERNESS WANTED.

A LADY qualified to instruct a family of children in the higher branches of an English education and in Music, is wanted to go South. For a suitable person a liberal salary will be given. Apply at this office, or No. 90 Wall street, second story, back room.
August 22—3t$

Communications.

For the Churchman.

TRACTS FOR THE SEASONS.

NO. LXXXI.

Feast of St. Bartholomew the Apostle, August 24th.—There can be no reasonable doubt of the opinion, generally prevalent in the Church from early times, that Bartholomew mentioned by the first three evangelists, and Nathanael mentioned by St. John, are the same person, having, as was the case with St. Peter and others, two names. Under his name Nathanael, our Lord spake of him in terms of commendation which every virtuous and good man may well desire should be applicable to himself, "Behold an Israelite indeed, in whom is no guile."

Guilelessness is a cardinal virtue, and one without which there can be no real piety or sound morality. Unless it enters into the very constitution of character, and pervades the whole deportment, there will be a radical defect in both, totally inconsistent with moral excellence. It must characterize our religion, if we would have it free from hypocrisy; and our intercourse with fellow men, if we would eschew dishonesty. In our religion, it should, on the one hand, guard us against extravagant, vain, and unjustifiable professions; and on the other, lead to such a profession as, being real, is also frank and fearless, and manifested by an entirely consistent character, life, and conversation.

It falls in very naturally with man's inbred listlessness and indifference, especially on the subject of religion, to compromise with any sense which he cannot shake off, or may even be willing to cherish, of the importance of spiritual things, by substituting—possibly under the delusion of thus benefiting the cause with others—much *profession*, for the care, labor, and self-discipline of the religion of the heart and life.

Pride is a darling affection of the natural heart. It covets applause, and is often more anxious to have than to deserve favor. Hence a very usual source of those cheap professions in religion which may serve to keep up credit with the world, gain its respect and confidence, purchase its commendation, minister to the love of applause, and gratify vain glory.

Thus, too, ends of temporal interest may be hoped to be promoted through the medium, not only of the deception thus practised on the good, but also of the respect which even bad men often pay to religion, and the passport which they cannot but let it secure to their confidence.

The effect of habit on the human mind and character is very great, amounting often to full control, and even sometimes to an entire change in their views and temperament. Thus cases are not infrequent of religious professions, whether general, or on selected points, however at variance with reality, so insinuating themselves, by mere force of habit, into the biassed judgments and feelings of those making them, as to be taken by them, in their miserable and dangerous delusion, for very evidences of piety and devotion. To such an extent is this often the case, as to have no small effect in searing and hardening the conscience; inducing fatal security in the persuasion that the heart is right in the sight of God, and that the professions made, being of His inditing, are regarded by Him as meritorious. From want of that experience in practical religion which teaches how far the frailties of our nature can be overcome by divine grace, and also the necessity of Christ's vicarious merit to counterbalance the imperfection and demerit of the highest human services, and how that merit is to be made available to the faithful Christian; the extent of profession is regulated by the degree of holiness for which it is desired to have credit; and very often goes far beyond the honest consciousness of the really good and faithful Christian.

Even the penitence and humility which are so essential to true piety, will be counterfeited by this spirit of vain and ostentatious profession. While conduct and language evidently show a sense of superior goodness, and a feeling of supercilious commiseration, bordering on contempt, and even of acrimony, towards those who are regarded as inferior in spiritual attainment and qualifications, there will not be wanting the most extravagant professions of humility and nothingness, of contrition and desert of punishment, and of entire dependence on divine mercy and forbearance.

We are taught of God to let our light so shine before men that they may see our *good works*. These, performed in faith, humility, devotion, and charity, are the only true evidences of our possessing the divine life. With these evidences, much verbal profession is not necessary. Without them, the more emphatic and obtrusive those professions, the greater is the injury we do to our religion. The unbelieving, the worldly, and the vicious, are thereby hardened and encouraged in their enmity to the Gospel, and its truly worthy aud consistent professors exposed to the charge of insincerity and hypocrisy.

The Christian in whom there is no guile will always be on his guard lest his professions go beyond the practical proofs he affords of their sincerity. He endeavors, through divine grace diligently sought and carefully improved, by faith, humility, piety, and charity, imbuing his whole life and character, to adorn the doctrine of God his Saviour in all things; and thus let his light shine before men in such wise as most to win their confidence and satisfy their scrutiny.

What has been now said refers to undue and extravagant religious professions, such as are not borne out by practical evidences of life and character, and such as would be unneeded if the life and character were according to godliness. But there is a confession of our religion before men, required and regulated by the Gospel, defect in which is unfaithfulness to our Master, and that being ashamed of Him for which He has declared He will be ashamed of us before His Father, and therefore exclude us from the claim which, in His mediatorial capacity, He will make in behalf of His true followers, for the kingdom prepared for them from the beginning of the world.

On our admission into the Christian covenant we made, by sureties or in person, a profession of choosing Christianity as the religion of our faith and practice, and renouncing all interfering service of the world, the flesh, and the devil. A renewing, ratifying, and confirming, openly before the Church, of this solemn promise and vow, is provided in the holy ordinance of the laying on of hands. A continued public profession to the same effect is required of us in the services of the sanctuary, and especially the high and holy mystery wherein we are to show the Lord's death, that cardinal Christian fact on which our whole religion is based—openly declare it before men as, in connection with all that the Gospel reveals both of Him that died, and of the death He suffered, *the* great principle of our faith; and offer it before God as our only plea for pardon, grace, justification, and acceptance.

This public profession is also to be a rule of conduct, as in our greatest privacy, so also in every species of intercourse with fellow men. Our lives and conversations are perpetually to illustrate it. In the wisdom and prudence of the Gospel, we should be always ready to give a reason of the hope that is in us, when we encounter doubters, opposers, or misrepresenters. Much too should we love the sweet counsel in which Christians speak one to another, as fitting occasion offers, without formality, in meekness and love, and in the warm and uncoustrained effusions of honest seriousness, of their spiritual difficulties, experiences, and enjoyments.

Such professions the Christian should make; and he is urged by every consideration connected with the integrity of his character, the interests of the religion of which he claims to be the friend and disciple, and his hopes of future eternal blessedness, to be constantly and solicitously careful that he be known as an Israelite indeed in whom is no guile.

When we see Christians disregarding or but lightly esteeming the obligations lying upon them—yielding to the influence of the world, the flesh, and the devil, by suffering them to draw them off from the supreme love and undivided service of their God, whether into open impiety and immorality, or into worldly mindedness and folly, or into neglect and indifference touching religious duties, or into the indulgence of tempers, affections, dispositions, and passions, contrary to the pure, meek, and charitable spirit of the Gospel; when we see them walking in the counsel of the ungodly, standing in the way of sinners, and sitting in the seat of the scornful; when we see them undistinguished from those who are not ashamed or afraid to be without God in the world—not less eager in the pursuit of temporal interest and enjoyment—not more generous and disinterested in deeds of benevolence and mercy; when we see them neglecting to hallow God's consecrated seventh day, or positively violating its sanctity; when we habitually miss them from the assembling together of the Church's children at her solemn services, or see them but rarely there, and never at that most peculiar evidence of being Christ's, the communion of His body and blood; when we see profession of following Christ coupled with indifference to, or proud rejection of, the way of following Him which He has appointed in His Church, and the substitution for it of such ways as better suit the unsanctified will and judgment of man's wisdom; when see the form of godliness, in whatever degree assumed, obviously connected with the denial of its power; when we see Christian parents, guardians, teachers, legislators, magistrates, careless of the *special* obligations which their religion inseparably connects with honesty and fidelity in their trusts; when we hear from Christian mouths blasphemies against God, curses on fellow men, profane swearing, or discourse deformed by lying, deceit, or impurity; when we see such things, in connection not only with merely non-abjuring the solemn league which involved them in the Christian profession, but even, it may be, with special claims to the Christian character, and to credit for an interest in the Church's welfare; O how do we long for the truly *honest man*—the Israelite indeed in whom is no guile!

Him we find ever anxious and striving to *be* all that he *professes*. Admitted into covenant with God in Christ, he faithfully endeavors to conform to its conditions, and fulfil its obligations. Owing allegiance to God, he carefully and uniformly renounces what is inconsistent with it. Living in the world, he strives to live above it, and keep himself unspotted from its pollutions. His allotted portion of the good things of this life he so uses as not to abuse, and in constant practical recollection that he has but a stewardship in them, which obliges him, as he will answer at the awful final day of account, to make them, as largely as may be, conducive to the glory of God, the interests of His Church, and the temporal and spiritual good of his fellow men. In his religion he finds his highest enjoyment. *It* furnishes him with the constantly operative rule and measure of duty in all his domestic, social, and civil relations. Every thing of this world he keeps in strict subordination to what relates to another and a better. The troubles and trials of this mortal life, he receives with resignation, and sustains with fortitude. As salutary discipline, and merited chastisement, it is his constant prayer and effort that they may be spiritually profitable to him, and conducive to his meetness for the far more exceeding and eternal weight of glory which is the mercifully designed end of all our Heavenly Father's dealings with His children. Having always in mind the uncertain continuance of his earthly probation, he endeavors to be always in waiting for its close, and in readiness for the account to which he will then be called. His walk through life is that of one who is a stranger and a pilgrim upon earth, having duties indeed here to be discharged, affections here to be cherished, and blessings here to be enjoyed; but having a *home* elsewhere, which demands his highest and most absorbing duties, engages his warmest and truest affections, and has in reserve for him his most valued blessings, and his purest and most substantial happiness.

Behold the Israelite indeed, in whom is no guile. Because there is no guile in him, he owns frankly, as he feels deeply, that he is not sufficient for these things of himself. Conscious that he is by nature week, frail, and incapable of goodness, and that in the highest human righteousness there will be much to be pardoned and overlooked, and can be nothing to impart desert of God's favor; he receives with gratitude and meekness the divine direction to the great and mysterious method of mercy provided in God's covenant with man in Jesus Christ. By the entire submission thereto of his understanding and affections, he embraces the true and living faith which lies at the foundation of all the requirements of that covenant. In the legitimate exercise of this faith, he accedes humbly, thankfully, and devoutly, to the means which God has appointed in His Church for His people's growth in grace, and for their enjoyment of His favor in the pardon of their sins, the overlooking of their imperfections, the acceptance of their services, and their final exaltation to the glories and joys of His heavenly kingdom. In his retirement, he is assiduous in the study of the divine word, and in holy meditation and devotion; and in his domestic, social, and civil relations, strives to increase his own piety, and to make whatever influence he may exert conducive to the piety of others. In doing justice, loving mercy, and walking humbly with his God, he passes the time of his sojourning here in faith, charity, and sincerity, an Israelite indeed in whom is no guile.

Thus true and faithful in his relations to his God and Saviour, the guilelessness of the honest Christian marks also his relations with his fellow-men.

There is something in being well spoken of by all men peculiarly attractive. It is apt to give one no mean opinion of himself, and save him from much unpleasant collision, and uncomfortable responsibility. When it arises from respect paid to unbending consistency of character, undeviating pursuit of proper ends by proper means, and unswerving adherence, in disregard of consequences, or rather in the humble and faithful trusting of them to Divine Providence, to pure, upright, and honorable principle; it is indeed a well merited addition to the satisfaction and happiness of its subject. But is it generally so? Is not the mede of human applause and admiration more frequently conferred upon the insincere, the flatterer, and the time-server? When we see a man all smiles, making every body his best friend, avowing opposition to no one, and in his anxiety to stand well with all, endeavoring, without reference to the merits concerned, or the subject at stake, to pare down all differences, and remove obstacles to the favor that is sought; especially when we see one smiling by turns on men and measures widely different, lending himself, now here now there, to promote, as selfish principles and views may dictate, divers interests;—do we not feel at once that he is far removed from being an Israelite indeed in whom is no guile?

As in reference to the very small thing of being judged of man's judgment, so also in all dealings with fellow men, Christian guilelessness leads to constant care not to deviate from the straight path of strict integrity and honesty. Interest may lure; custom may pervert men's opinions; human law may not reach the case in its provisions, or may overlook it in the imperfection of its administration;—still, every art of deception, every means by which advantage is taken of the unwary, every evasion of legal requirement and restriction, is an offence against that law of God by which all must be judged; and of which, besides very marked vindications wherewith Providence often accompanies it here towards both its observers and its violators, the reward of heaven or the punishment of hell will be the issue to every man.

Let the festival of the day lead all good Christians to ponder seriously the character of "an Israelite indeed in whom is no guile;" remembering that to such an one only appertain the promises, and such an one only can hope to escape the curses, of God's holy word. Among the characteristics of those who shall be saved from among men, is this—"In their mouth was found no guile." Their professions were what, and as, the Gospel requires; and they were, in life and character, all that they professed.

B. T. O.

MR. JELF'S SERMON BEFORE THE UNIVERSITY OF OXFORD.

We have seen with great pleasure of late a few instances of an improvement in the style of University sermons, published after their delivery. The preachers of such sermons have been apparently brought to a wholesome conviction, that controversial theology is not the panacea of the defective morality attendant on the present state of education among us. For some years past, three or four thousand youth—if you look for information to the almost unvaried tenor of University sermons,—now in residence at Oxford and Cambridge, have been in that high state of moral culture, and that unswerving obedience to wholesome discipline, that no admonition or warning could be profitably addressed to them, except a stern exhortation to abjure and detest from their hearts the doctrines of another branch of the Church, and an earnest request that they would take care to divest their minds from any absurd prejudice in favor of strictness or holiness of living. Happily, we say, a new era seems to be dawning on us, and we are not a little pleased to name a sermon preached during the Easter Term at Oxford, by Mr. Jelf, a censor of Christ Church,* as an instance of the change we allude to. The title of the sermon suggests of course to our readers the text (from Mark ix. 49, 50,) chosen by the writer. In dealing with those awful words, Mr. Jelf takes occasion to dwell most forcibly and affectingly on the extreme danger and trials to which the young are exposed in places like our universities, where they are removed from the coercive moral restraints, respectively, of school or home. He especially laments the utter want of "Christian μεγαλοψυχια," among us, and most eloquently does he deprecate the notion to which he rightly ascribes so much of evil in our great schools of sound and religious education,—that men can be *too holy*—too forgetful of themselves—too zealous for God, and too self-denying for themselves. Most entirely do we agree with him, that if there be one spectacle more heart-chilling, more odious, and more appalling than another in these sad and cheerless days, it is that of apathy—almost encouragement—to evil displayed by those to whom we look for the encouragement of all goodness and self-devotion. What an array of crushed hopes, what a multitude of energies blighted or misdirected do we wot of; what high-souled piety, what ardent devotion to the service of religion do we call to mind: what fervent desires, what holy aspirations, quelled and slaked for ever by the cool indifference of those who should be the directors, the ministers, the ready and anxious advisers of all the treasures of moral force which young untainted minds long to pour forth, (no unmeet offering,) as the first fruits of a life devoted to the ends for which they were born anew, and endowed with the indwelling Spirit of Truth! Most forcibly does the writer of this sermon appeal to the consciences of the young, but perhaps the most valuable part of his sermon is that to which we have alluded, in which he reprehends the carelessness and sin of those who, having station, authority, and power to improve the moral condition of the young people committed to their charge in some degree, far from using these to do so, are ever ready to make a mock at a degree of strictness or holiness of life in which they make no advance themselves, and entering not in themselves, hinder others also from doing so. Those who are resident in a university, must often have felt the bitterness of seeing young men of earnestness, and at least the desire for increasing holiness of life, first discouraged, and then misled by those who should, by their age, and office, and position, be their assistants in the way of life. As long as bigotry and intolerance in high places, will suffer any, even open, iniquity to pass unrebuked, so that it be not identified or connected with a name or party, so long as holiness is considered presumptive evidence of unsound faith, (strange evidence!) and proscribed as such, so long as able, zealous, holy men are banished from their places, on the ground that they have friends or relatives holding peculiar opinions, and even men who reprobate such mad discouragement and intolerance in others, cannot yet muster courage to stand up for the right when occasion offers, so long, we say, must the cause of holiness and of truth,—the cause of the Church, suffer and become a by-word among enemies of all classes and opinions. What can men think of our claims as a Church, when they see, as in a recent instance, a tutor, and member of the largest college in our most learned university, positively bullied into retirement from his most ably and conscientiously discharged office, by the head of his college, supported and abetted by one at least, who, as his published work testifies, really has an appreciation of the deadly influence of laxity and indifference among those in authority with and above himself. Piety,—learning,—purity,—past services, all must yield to the monstrous panic. Heathenism in the world at large,—heresy and schism abounding on every side to be combatted,—profligacy and irreligion among men generally, these of course every Churchman looks for, sorrows for, and struggles against, as his bounden duty, cheerfully, though with Christian sorrow; but when men turn to those from whom they should desire comfort and solace, and assistance in their warfare, and meet apathy, worldliness, unsound faith, and laxity of morals instead, this indeed is hard to bear. We have heard a dignitary, from the pulpit of his church, denounce the whole revival of earnestness and holiness among us, as the offspring of youthful conceit and vanity, a morbid desire for notoriety. We have seen *systematic* discouragement of every attempt to advance, or to stimulate others to advance, in strictness and holiness of life, we have heard the young warned *against* the examples of good living in their spiritual pastors and masters, when instances of such examples, alas! too rarely occur. And we would ask, can any man of the merest common sense, wonder for a moment that the hearts of some have failed them, that they have thought to see not one godly man left, and that the faithful are minished from among us, that in such a general absence of the commonest evidences of a regenerate mind, some have been driven to leave us in despair, thinking that He for Whom, and to Whom they seek to live, has left and deserted us for our sins. Would God that it might please Him to open the hearts of men to the knowledge of the dangers and miserable penalties they incur; if they neglect to stir up and cherish in themselves and others, the gifts of which we doubt not, our branch of the Catholic Church is yet the ample channel.

Meanwhile, what is the actual prospect? Let Mr. Jelf's sermon answer. He is evidently not writing at random. He has, it is clear, persons in his eye to whom his words apply. They must be individuals whose way of going on is well known to Him. He sees daily—we cannot mistake his meaning,—men in responsible situations around him, whose example is most injurious to the morals of the youth of the society to which he belongs. How could it be otherwise? Men of religious minds are expelled or excluded from offices of trust in the university, on mere unworthy suspicions; and in their places are thrust worldly careless pleasure-seekers. We heartily thank Mr. Jelf for speaking out thus early. His sermon perhaps may open the eyes of some in authority. His own we presume, are opened since the time that he took a part in the proceeding to which we have alluded.—*Ecclesiastic.*

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* "Every one salted with fire." A Sermon preached at Christ Church, before the University of Oxford, May 24, 1846, by W. E. Jelf, B.D., Censor of Christ Church. Oxford: Parker. London: Rivington.

"Though I suffer," said Augustine when sick, "yet I am well, because I am as God would have me to be; for when we will not what He wills, it is we that are in the fault, and not He, who can neither do nor permit any thing but what is just." Letter xxxviii. edit. Benedict.—*Bishop Horne.*

Religion, viewed at a proper point of light, hath a very beautiful face. It is innocent, and very careful not to hurt any body, or, doing it inadvertently, is uneasy till it hath made him amends. It always means well, and does as well as ever it can. If it offends, it wants to be reconciled; confesses its faults; prays to be forgiven; is desirous to be informed; is less adventurous; more circumspect; sensible of its own frailty; forgives every body; abounds in good will; delights in good offices; keeps itself clean; is pleased with itself; looks cheerful; is cheerful. Why then will any one be so indiscreet, as to dress this lovely form in such a frightful manner as to terrify the beholder, instead of inviting him to embrace it.—*Dr. Newton.*

Lukewarmness about the salvation of our brethren is no good token for ourselves. Knew we from what pit we had ourselves, as we hope, been saved; knew we by what undeserved mercy we had been sought, and, as we hope, found; knew we Him by whose love we had been gathered, and, if we are saved, on His shoulders rest; could we be careless, while those around are not found, because we seek them not? Our very blessings condemn us, if we impart them not. To be careless about others' salvation is to risk our own. For they only are saved who love. And can we indeed love God, if we long not that all around us should love Him who has so loved us, in whose love we have found our rest?—*Pusey.*

Prayer, the word, and the sacraments, are every one of them an artery to convey the Spirit into us. Well may it be hoped then, that by the use of all these we shall be in a good way towards the attainment of our desires. For many times we fail, when we use this or that one alone: when it may be, God hath appointed to give His Spirit by neither, but by the third. It is not for us to limit or appoint Him, how, or by what way, he shall come unto us; but to offer up our obedience in using all the appointed means. And in using them all in faith, the Spirit will not fail to come unto us; either as wind, to allay in us the unnatural heat of some distempered desire to evil; or as a fire, to kindle in us some lukewarm, or some keycold affection to good. He will come unto us, either as the Spirit of truth, enlightening us with some new knowledge; or as the Spirit of holiness, reviving in us some virtue or grace; or as the Comforter, ministering to us some inward contentment or "joy in the Holy Ghost." For a complete obedience on our part in the use of all His prescribed means, never did go away empty from Him without a blessing, nor ever shall.—*Bishop Andrewes.*

Whatever improvement our spiritual part is capable of receiving, it is not capable of furnishing that improvement to itself. We must be wrought upon by supernatural power; we must be "strengthened with might by the Spirit of God in the inner man." How He works upon us we know not, we need not, we cannot know; and it were useless and rash to enquire; for the Scriptures not only do not supply a clue to guide us in the search, but close the door upon such inquiries by authoritatively asserting the fact, and requiring us to believe it as an article of faith, established on sufficient evidence. Do we ask with Nicodemus, "How can these things be?" We have our answer in the reply of our Saviour, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen." Let it suffice us then, that the fact of the Spirit working within us is a part of that divine revelation which Christ came to teach us: and let us not busy ourselves with inquiries into the manner of His operations.—Called by the sacred writers "the Holy Spirit," and "the Spirit of Holiness," not only as being perfectly holy in Himself, which the Father and the Son are also, but as being the cause of holiness in believers; the peculiar office of this blessed Spirit, in the work of redemption is (as our Catechism expresses it) to "sanctify us and all the people of God." To sanctify is to make holy what was before defiled. To contribute to this blessed change in us, whose nature is corrupted and defiled by sin, is, in general terms, the work of the Spirit; who is also said to work upon us in a variety of specific operations. By him we are regenerated, or born anew, at baptism, and are thereby admitted into that state where we are "received for God's own children by adoption, and incorporated into His holy Church;" wherein we are made "members of Christ, children of God, and inheritors of the kingdom of heaven." As we grow up, it is by the same Holy Spirit that we are enabled to understand the will of God. He "enlightens the eyes of our understanding" with a knowledge of the truth, which He conveys to us, not by teaching us any new doctrines, different from those already revealed by Him in the Holy Scriptures, but by "opening our hearts to receive and understand" those which are there contained. As the Holy Spirit thus instructs us in divine knowledge, so also He "prevents or goes before us, that we may have a good will to do good works pleasant and acceptable to God." For the corruption introduced into our nature by the fall of Adam, has so weakened the powers of our minds, has given such force to our passions, and such perverseness to our wills, that "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God,—who worketh in us both to will and to do, of His good pleasure." In the performance of our duty, the Holy Spirit is at hand to "help our infirmities." He not only "goes before us that we may have a good will to do good works pleasant and acceptable to God," but he also works with us when we have that good will." He "strengthens us with might in the inner man," that we may resist the attacks of our spiritual enemies: He encourages us to pray for the blessings of our Heavenly Father; He teaches us what we should pray for; and He animates us to pray as we ought. If we fail in the performance of our duty, (and "there is no man who sinneth not,") the Holy Spirit leadeth us to repentance and amendment of life; He "renews us in the spirit of our minds;" He helps us to "put on the new man, which after God is created in righteousness and true holiness;" He "mortifies the works of the flesh, and our earthly members; and He "purifies our heart by faith." In the hour of affliction and distress, the Holy Spirit is our Comforter. Are we perplexed by temporal concerns? He draws away our minds from too fond an interest in the low and perishable things of this world, and directs them to high and heavenly things. Are we mourning from the remembrance of our sins, and sinking beneath the burden of them? He suggests to us the most comfortable reflection, that Christ Jesus came into the world to save sinners; that He promises rest to those who are laden with their sins, if they "come unto Him;" and that the gospel which he preached was the gospel of salvation and of peace.—*Bishop Mant.*

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August 8—4t

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April 18—tf.

MISCELLANEOUS.

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